

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3439.
NEW SERIES, No. 543]

LONDON, SATURDAY, MAY 23, 1908.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	321
LEADER:—	
Access to Mountains Bill ...	328
ARTICLES:—	
Le Sillon.—II. ...	324
Professor Jean Réville ...	325
Rev. Wilfred Harris at Adelaide ...	330
MEETINGS:—	
Western Unitarians ...	331
Association of Irish Non-Subscribing Presbyterians and other Free Christians ...	332
CORRESPONDENCE:—	
Licensing Reform ...	332
Pioneer Educationists ...	333
LITERATURE:—	
The Confessions of Augustine ...	326
A Human Document ...	329
The Mood of Modernism ...	330
ORITUARY:—	
Alderman James Kerfoot, J.P. ...	327
THE CHILDREN'S COLUMN ...	327
NEWS FROM THE CHURCHES ...	333
OUR CALENDAR ...	335
ADVERTISEMENTS...	335

NOTES OF THE WEEK.

IN view of the implication in the Rev. A. Thompson's letter, quoted in the *INQUIRER* last week, that Congregationalists are freer than Unitarians, the following extracts are important. They are taken from a sermon of Dr. Horton's preached at Lyndhurst-road Chapel, and published in *The Christian World Pulpit* of April 8.

"I made a passing remark in the lecture last month on the 'Scandal of the Cross,' which seems to require a little explanation. I said that those brilliant but misguided ministers who do not believe that the cross saves, must either alter their belief or leave Congregationalism." This, says Dr. Horton, was taken as a threat, and as having a touch of ecclesiastical bigotry. "Only those could have misunderstood my remarks who do not know what Congregationalism is. Why do I say that ministers in Congregationalism who do not believe in the cross must leave it?" Dr. Horton goes on to say that he would not lay down such a principle as binding on any highly organised denomination such as the Salvation Army, or the Anglican or Presbyterian Churches. "The organisation is so powerful that it might continue to work effectively if the creed were changed. But Congregationalism is a mollusc without a shell. It has no power to hold itself together externally; no authority; no organisation which can survive if it loses what is its central principle. It has its faith, and its faith alone. It has its truth and its truth alone." He goes on

to say that the Congregationalist Church stands for a specific truth, "the truth of a real regeneration of the human heart," it is "a society which is composed of the regenerate, of those who, by faith in Jesus Christ, are born again and are filled with the Holy Spirit." A loose interpretation of those words might include liberal religious teachers like Mr. Campbell or Mr. Thompson. But it seems clear that Dr. Horton is not talking loosely, and does definitely mean that such men have no place in the Congregational Church.

"Unless the cross saves men, unless it saves them absolutely before they have done anything themselves, unless men are born again by faith in Jesus Christ and baptised in the spirit by that faith, by the faith in the effectual and sufficient sacrifice of Jesus Christ, there is no way of even forming the Congregational Church."

Dr. Horton is not a pope, and does not claim to be pope, but he is one of the most deservedly honoured and most representative ministers among the Congregationalists. It is quite evident that, in his opinion, there is no room for Unitarians or preachers of Mr. Campbell's type within that church.

THERE is a characteristic article by Mr. Chesterton in last week's *Nation*, on Dr. Coit's curious plea for a State Church. Dr. Coit desires a State Church with or without belief in God. Mr. Chesterton argues very convincingly that a belief in God is even more important than a State Church, and that it is, after all, the prerequisite of a State Church.

"Dr. Coit most plausibly explains how theological terms might be useful to a man with no theology; but in the actual theological atmosphere of mankind they will surely be misleading. To Dr. Coit it is quite natural to say that he belongs to the Christian Church because he believes in national unity and admires Christ. But to me it sounds exactly like saying that I belong to the Primrose League because I believe in political combination and admire primroses." We agree entirely with Mr. Chesterton in feeling the danger which results from "using the terms of supernatural religion in the sense of ethics."

Symbolism is a beautiful and natural thing in its right place, when it is trying to express what is beyond words, and beyond even the understanding. But symbolism may be, as we think is possible in Dr. Coit's case, the result of a desire to obtain union without any real unity. We would rather have the endless, but honest, differences and divisions in the Christian Church than any such unreal unity in a State Church as that which seems suggested in his book.

Mr. Chesterton goes on: "The true name of this civic religion without dogma is simply Paganism. It is needless to discuss whether it can exist: it has existed. Men have worshipped the virtues as pure pillars of the State—they did it in ancient Rome. Men have worshipped a god who was simply public unity and equity, his name was Divus Caesar. Sometimes, when we visit an entirely new town, we have a strange feeling that we have been there before. I have that strange feeling when I visit Dr. Coit's new religious city; and as a man in an empty street may hear footsteps mocking him with belated echo, so as I walk down this modern highway I seem to hear behind me the sound of my own sandals padding along the Appian way."

When Mr. Chesterton writes like this we think of him as not merely the amusing paradoxical optimist but as a force making for veracity and for religion.

At the concluding sessions of the Presbyterian Synod, the Rev. A. Herbert Gray, of Manchester, submitted the report of the committee on the state of religion and public morals, which dealt specially with the alleged alienation of the industrial classes from the church. Mr. Gray said that this growing gulf between the churches and the people was a matter of transcendent importance, and one that they should endeavour by all means to grapple with. He regarded the indifferent man as the product of city conditions, and among the causes which produced this type of man he included malnutrition as an infant, bad air from early years, insufficient or bad food in his boyhood, tasks of labour which should be well within his compass, but actually—owing to his defective upbringing—were beyond his powers. Fierce pleasures, such as gambling, football, and music-halls, and, worst of all, the public-house, which brought disease to his body and weakened his will. New methods of preaching could not remedy defects such as these; what they required were new towns, new air, new clothes, new food for life and health. A new party was arising in the state—a party of revolt against the prevailing inhuman conditions. The churches had been far too long in alliance with the aristocratic classes. At the conclusion of Mr. Gray's report, the Synod recommended the establishment of a Church and Labour Department, similar to that obtaining in the Presbyterian Church of the United States.

ALL praise to Dr. Horton for his outspokenness on the subject of the "Corro-

sive Press."¹ At the Lyndhurst-road P.S.A. last Sunday afternoon, he uttered a number of pungent criticisms on those press combinations which stand for no principles, no morals, but offer the public whatever the public will buy. Such combinations not only issue new papers, but they make a point of buying up old papers already possessed of a good reputation, and, as a case in point, Dr. Horton mentioned *Good Words*, an estimable periodical which was altered in tone by a purchasing syndicate. Dr. Horton's letter to the *Daily News* a few weeks ago dealing with this periodical is still fresh in the public mind. His letter resulted in the suppression of the undesirable articles which, under the plea of protecting public morality, had so deplorably belied the title of *Good Words*: but it also resulted in the publication of an article above the name of Dr. Horton, which had been copied bodily from another publication to which he had sent it. So that Dr. Horton has still further ground of objection to the methods of this syndicate. He says: "Not one of the thousands of readers could dream that I had not sent that article to that paper. Did I send the article? I would rather pledge myself never to write another word than to send an article to that paper."²

A WELSH correspondent of the *Christian World* says that the prevailing peace in Wales since the great Nonconformist Convention at Cardiff in October must not be taken to indicate that Welsh Liberationists have doffed their armour and yielded a tacit consent to another postponement of Disestablishment. It is the unquestioning confidence reposed by them in Mr. Lloyd-George's promise to bring in a Disestablishment Bill next year which accounts for the present quiescence. Mr. Asquith's succession to the Premiership is regarded as having strengthened, rather than weakened, the position. The Rev. Evan Jones, president-elect of the National Free Church Council, whose attitude on this question for many years past has been of a very determined and influential character, says that he does not believe that Mr. Lloyd-George, knowing as he does the temper of Welsh Nonconformists on this question, would have accepted office under Mr. Asquith without adequate assurances that the pledge made at Cardiff would be redeemed.

THE veteran Dr. Guinness Rogers, speaking on the education resolution submitted to the Congregational Union, recalled his experiences of sixty years of controversy on the education question. He hoped that there would be a conference of Churchmen and Dissenters—the strongest, not the most liberal, exponents of both sides—so that they might look at their differences and try if they could find some way of recognising the fair rights of every citizen, whilst refusing favours to any particular church. He said: "Lately we have been brought very much closer to one another than we generally are. The Archbishop of Canterbury, by his conduct in relation to the Licensing Bill, and some of his other utterances, has done a great deal, and he is sustained by the Bishop of London

and others, to make manifest this: We differ about many points, we differ about bishops, and pastors, and sacraments, and State establishment, but there is a point on which we all agree. We believe in Christianity, not simply as a creed, but as an inspiration, as a power transforming and elevating character and life and work. Therefore, we work together in these schools as elsewhere, and, working for that, I have not the slightest doubt that what has been done during the years that are past will be carried to a successful consummation in the years that are to come."

Should Socialists be Christians? is the title of a sermon preached last autumn by the Rev. J. M. Lloyd Thomas in the High Pavement Chapel, Nottingham, in a series on "The Church and Democracy," and now published at the request of the Social Reform League, which came into being as a result of those sermons. Membership in the League is open "to all who recognise the essential spiritual basis of our human brotherhood, and who undertake to further the objects of the League by the study of social questions, by practical social service, and by endeavouring to arouse men and women to their moral and social responsibilities." "The League shall not be committed to any theological dogma, but shall aim at imbuing social thought and action with the religious spirit." Mr. Lloyd Thomas is president, and the hon. secretary is Mr. A. Wilkinson, 1, Cromwell-road, Beeston, Notts. The sermon is published by the Nottingham Printers, Ltd., 61, Hounds Gate. Price 2d.; by post, 2½d.

"I HOPE," says Mr. Lloyd Thomas in a preface to his sermon, "that this address may help to convince propagandist socialists that the anti-Christian attitude adopted by some of them is unjust to the religion of Jesus and damaging to the cause of progress and of true Socialism." "The reason why some of us still think there is an advantage in keeping to the term Christian Socialism is that it sets forth broadly the type of human society we wish to develop and organise, and the ultimate goal or ideal consummation of humanity which we desire to keep in sight as an ever-fixed mark." And in the course of the sermon he says: "If you are certain that Socialism is necessary to Christianity, I am absolutely certain that Christianity is essential to Socialism. Without the Christian virtues, without the Christian sense of personal, individual responsibility, Socialism could not last for a day."

THE sermon deals with two great problems by which the Christian Church is faced, and it is because of the Church's failure adequately to meet these problems, that, in the preacher's view, the people to so great an extent stand aloof. The first is the intellectual problem, due to the decay of orthodox dogma and the progress of thought. Various forms of liberalism in religion show that this problem is recognised, but it is not yet fully met; and then there is the second problem, more vital still, the *Social*

problem. The people have looked to the church for a gospel of social regeneration and too often have looked in vain. So it has come about that to many people the ideal of socialism is a religion, to which they hold with passionate hope; and so earnest is their conviction that to them without socialism there can be no true religion. The question with them, therefore, is, not "should Socialists be Christians?" but "should Christians be Socialists?"

On this Mr. Lloyd Thomas states his own position in the following passage:—"My own conviction is that Christianity as a religion of Sonship towards God and of brotherhood towards men is absolutely committed to the cause of social justice and reform; but I believe that there are conscientious and sincere Christians, like Tolstoy, for example, who cannot honestly accept Socialism as the one saving economic dogma. Tolstoy is an opponent of State Socialism, he is a 'Christian Anarchist'; nor can we overlook the fact that there are many earnest and sincere Individualists, and I for one, sympathising as I do with Socialism, would as strongly resist pressing Christianity into an economic dogma as I would resist pressing it into a theological dogma. But Christianity is before all things a religion of humanity, a religion of perfect love and fellowship; and no man can be a Christian who does not sincerely seek to apply his religion to every detail of social organisation, who does not strive with heart and mind and soul to discover and construct the social arrangements, whatever they may be, which are appropriate and fitting and necessary to the Christian life. I agree that although the Christian Church ought not to identify itself with a Socialistic formula of economics, it ought to identify itself with the demand that lies behind the Socialistic movement, the demand for the material conditions of a completely human life; it ought to identify itself with the energy and the enthusiasm, the social and redemptive purpose that gives rise to the Socialistic formula. In that sense I am myself a Christian Socialist. In that sense I believe that all who look to Christ as the Master of those who love, ought to be Socialists. That is to say, all Christians ought to insist that the possibility of human brotherhood which, as Christians, we believe to be inherent in human society, should be made actual, and that all the instruments of production, distribution and exchange should be organised and used for that purpose."

THE sermon then deals with the causes which have led to the Church's failure to meet this great need, and concludes with a very fine pleading with the Socialist inclined to be hostile to religion, as to the true meaning of faith in God and the abiding need for religion. One more passage we will quote:—

"Now I know you will say that though that is so, yet the churches and the professing Christians are faithless to their religion. Yes, we are all in some degree faithless to our Best and Highest. But after all, are not these Christians also your brothers, and do you not owe it to them to help them to be faithful to their highest? And while you are reforming, are you to

reform everything, *everything*—except just this Christian Church, which is in idea, at any rate, brotherhood itself, made sacred and holy and eternal? Your duty, I say, is to be on the side of the Christian Church, nay, within it. Have you thought deeply enough what it means to reject it? Have you thought, have you felt, have you considered, that it is the Spirit of Christ that pleads with you through his Church? It is he who seeing the multitudes turn away still prays, 'Father, forgive them for they know not what they do.' However unworthily, it is in his name that I come before you to-night and ask you not to desert but to join his open fellowship. The Church needs you, needs your enthusiasm, your moral passion and sincerity, your ardent faith."

THE removal of Swedenborg's body from London to Stockholm, after it had reposed in the Swedish Lutheran Church in London for one hundred and thirty-six years, is a part of a larger movement for the recognition of the great genius of Swedenborg in the domain of science which has recently gained great impetus in his native land. It is a curious fact that Swedenborg's philosophy has had a much wider influence in the world at large than in his native land. It has profoundly influenced the greatest writers of Germany, France, England and America. Many men of eminence in the domain of literature, science, philosophy and theology have acknowledged their indebtedness to the philosopher of the north.

THE movement to transfer Swedenborg's body from England to Sweden originated when the fact was made known that the church in London in which his body rested was to be torn down. The question then arose what should be done with his remains. The Swedish Government requested of the British Government permission to remove his remains to Sweden, which request being granted, a war vessel was despatched for the purpose, and the body was transferred, with appropriate honours.

In his studies in the field of the human body, in his works on the brain, on the anatomy and function of the nerves, the circulation of the blood, the functions of the various organs, the motions of the brain and the lungs, he advanced the knowledge of physiology a century beyond his contemporaries. In fact, instead of being out of date we see some of the ablest scientists now co-operating to bring his works before the world. They are doing this not merely as an honour to the man, nor for their historic value, but because they throw a brilliant light on the problems of the present age. Ralph Waldo Emerson, speaking of Swedenborg as a scientist and philosopher, says: "Our books are false by being fragmentary, but Swedenborg is systematic, and respective of the world in every sentence; all the means are orderly given; his faculties work with astronomic punctuality; and his admirable writing is pure from all pertness and egotism. His writings would be a sufficient library to the lonely athletic student; and the

'Economy of the Animal Kingdom' is one of those books which, by the sustained dignity of thinking, is an honour to the human race. The 'Animal Kingdom' is a book of wonderful merits. It is written with the highest end—to put science and the soul, long estranged from each other, at one again."

THE TEMPERANCE MOVEMENT.—The Royal Albert Hall, London, has been the scene of many memorable demonstrations, and that on Saturday, held in support of the Licensing Bill, is worthy to rank with them, and is probably one of the greatest ever held in that vast building in support of any reform measure. Rarely has a Government measure secured so powerful a backing from so wide a platform. Side by side sat representatives of almost every Church, whilst Liberal, Conservative, and Labour Members of Parliament supported the measure on patriotic grounds. Ten thousand persons listened intently to the many arguments put forth by the different speakers, and when the resolution was put, it was carried unanimously. The Bishop of London presided, and other speakers were Lord Crewe (the Colonial Secretary), the Bishop of Kensington, Rev. C. Silvester Horne, Rev. J. Scott Lidgett, Sir T. P. Whittaker, M.P., Mr. J. Allen Baker, M.P., Mr. Leif Jones, M.P., and Mr. Arthur Henderson, M.P.

THE Bishop of London has done what but few of the peers are likely to do—he has gone from one public-house to another seeing for himself the kind of business they do. His report has been hotly challenged, but he maintains its correctness; and the belief that the Bill would go far to lessen the appalling evils of drunkenness leads him, and, happily, many other Churchmen, to place what he believes to be the national well-being before party, and to stand by the Government in this matter.

IS THE BILL FAIR?—The Bishop of London's speech contained most powerful arguments in support of the Bill, and in answer to his many critics, he concluded by asking: "Is this Bill fundamentally unjust?" The meeting answered by a mighty volume of "Noes." "If it was," went on his lordship, "I should not back it up, you may be sure." But everybody knew that the licence was only an annual licence. The Trade had known for twenty-five years what was coming. And when people reproached him about the widow and orphan he said, "Well, I am perfectly prepared to take any conditions or any time limit that six independent actuaries will recommend the Government to be fair." But when they came to the widows and orphans' argument he thought of the widows and orphans in East London. Then, speaking very solemnly, he said: "I feel, while we must be fair to all, we must be fair to this great nation—we must be fair to the children, to the young manhood of England. If this Bill is wrecked I see for ever the Trade in an impregnable position; I see a licence become a freehold; and I see a yoke upon the young manhood and childhood of this nation which we will never take away."

LORD CREWE'S SPEECH.—Lord Crewe, in addressing the meeting, observed that the Bishop and himself were not always in agreement, but they found themselves standing shoulder to shoulder that day. As for the Bill, it was exposed to a torrent of misrepresentation, and this had produced in the minds of many perfectly honest misrepresentations which it was their business to dispose of. "We are told that in bringing in this Bill we are guilty of a course of robbery and confiscation. We are not altogether unused to these charges, and they leave us cold. Whether it is because our consciences are clear, or because they are seared by cumulative misdoing, I leave you to judge. But it is painful to me to be obliged to regard the chairman of to-day in the unaccustomed guise of a bandit chief, bristling with weapons, and supported by such lieutenants as Mr. Silvester Horne and Mr. Scott Lidgett, also armed to the teeth in pursuit of plunder. If it can be shown that we are depriving the Trade of anything to which either by law or morality they are entitled, I say on behalf of the Prime Minister and my colleagues, we shall be ready to amend the Bill in that respect. It was suggested that the Government might have proceeded in another way—that it might have secured the monopoly value to the public by immediately instituting a system of high licences. I should set a greater value on that suggestion if I did not feel that, if we had proposed a system of immediate high licences, those interested in the Trade would at once have said, 'The proper way to proceed is by a time-limit.'"

THE *Glasgow Herald*, in a leading article on the correspondence on Creed Revision, which has recently appeared in its columns, and to which we have drawn attention, emphasises the fact that "so few persons have been found ready to sign their names to a letter declaring that they accept the Westminster Confession in its every article and clause as an exhibition of their personal beliefs." The writer continues:—"But if one marked feature of the correspondence is the feebleness and half-heartedness with which the Confession has been defended, another is the revelation it has afforded of the volume and strength of the feeling against continued subscription to a document which is in no sense a declaration of the present faith of the Church. When men like Mr. Cameron Corbett and others who might be named, well known for their evangelical sympathies and devotion to the highest interests of the Church, come forward with frank and hearty endorsements of Dr. Templeton's protest and appeal, it is time that the Church Courts were waking up to a sense of the situation. Two points especially have been pressed by those who have ranged themselves on Dr. Templeton's side—the immorality of subscribing to a creed in which one does not believe, and the necessity of having a creed that represents the actual and living faith of the Church." People nearer home than Glasgow may find these words suggestive.

TO CORRESPONDENTS.—Communications have been received from the following:—J. W. B., D. B. S., A. H. T., C.W.

LE SILLON.

II.

WHAT is specific about Le Sillon? It is a self-conscious spirit revealing itself in thousands of comrades having this aim, to create in France a true democracy. These Catholics have broken with the reactionary tradition, and have abandoned the idea that the monarchy is the form of government suited to the French temperament. They are convinced Republicans, although they look upon the actual Republic as only a decapitated monarchy. It is not a democracy. And democracy is their ideal. On this, what will probably arise in the mind first is, how can they be Catholics, and orthodox Catholics of a convinced and enthusiastic kind, and think and act on such independent lines? To be a Catholic is to take as much of your life from Rome as Rome chooses. That is the ordinary Protestant conception. But these Catholics, at any rate, would consider that a figment of the imagination working on ignorance and prejudiced thinking as its material. "The Church which knows itself to be immortal will refuse to allow its interests to be attached to any political or social régime." Her concern with any system of government is not with its form, but its spirit. "Given that peoples are careful to conform themselves to justice, they may adopt whatever political form is best adapted to their peculiar genius, or to their traditions and customs" is the definite language of Leo XIII. in one of his encyclicals. "All very well," I think I can hear it said, "but as a matter of fact, in any particular case the Catholic must not form his own judgment as to what is just. He must accept what the Church, through its official representatives, declares to be just, and so the apparent liberty is an illusion." Let me quote some words of Marc Sangnier's: "It is not true that Catholicism hinders us from thinking freely and destroys for us all intellectual liberty. On the contrary, it enriches our spirit, enlarges our horizon, multiplies the assured data on which it is lawful for us to build." A convert once said to him: "That which delights me above everything else in Catholicism is that in it we find an incomparable support. Thenceforward we are no longer compelled to think by ourselves." "Religion," he adds "ought to develop in us intellectual virility." The question is, of course, not as to fundamental religious truth, but of all matters in the domain of social and political life. On these he claims the right—indeed, emphasises the duty—of the freest discussion. "An idea is never conquered save by another idea which is stronger and absorbs it. . . . Before even having the courage to act, have the courage to think."

So much, then, for the intellectual attitude of Sillonists in face of present-day problems. It follows that if priests join the movement, as they do, it is in their capacity as citizens, and for just as much as their thought and character, their knowledge and experience are worth. The movement is lay, and not clerical. Further, it is, I have said, inspired by the idea of a democracy. To that term a perfectly explicit meaning is given. It is

that system of society of which the spirit is friendship. And friendship in such a connection involves the putting of the general well-being before the particular interest. That further implies the giving of personal security and worth to every member of the body politic, so that with a developed consciousness of his individual significance he shall have his own independent and responsible position. What the ultimate form of a democratic society will be the Sillonist does not forecast. He recognises the impossibility of expressing the final outcome of the long process of human evolution. But he feels confident that it will be the fullest realisation of the spirit of which he is an instrument to-day. In Le Sillon the democracy already exists. It is a present life. These men are not armchair dreamers of the Ideal State. They do not write monographs explaining the city built of crude material in reverie. They live the truth they believe in. Experience is testing the worth of their ideas. They are a group of friends. What may be called the accidental distinctions of rank, education, wealth, no longer, among them, separate into classes and castes which are mutually indifferent or hostile. They are interested in one another. They have an affection for one another. They are comrades. Not that they vainly imagine all distinctions can be obliterated. They ridicule the idea of human equality, and of equal worth. An aristocracy there is, and there must always be, but it is an aristocracy of merit, of personal worth. It is not privileged nor exclusive like that of birth; it does not exist apart in the isolation of a sectional pride. Its function is to bear the heaviest burden of progress. Its members are the more developed mind of the community in its varied grades. From them come the educative ideas and influences. In miniature it exists in Le Sillon, and one present aim of first-rate importance is the creation of an élite, enlightened men of the new spirit, who shall be the prophets and recruiting agents of the movement in the professions, the office, the workshop, the factory. It is recognised in the clearest possible way that the changes which are stable must be the outer expression of personal conviction. The democratic nation can be none other than the nation of democrats. To make democrats is to make a democracy. And there is no other way. Hence the Sillonist's even passionate insistence on the necessity for an individual apostolate. This is aided, but not superseded, by circles of study, public meetings for discussion, conferences, congresses. There are two subsidiary expressions of the Sillonist ideal of living and working together as comrades with an enthusiasm for the common good. First, this, obviously, is irreconcilable with the exploitation of one's fellows for private gain, with any system in which they are treated as so much economic machinery, or with any spirit approaching that. Consequently it tends to show itself in association freely entered into to carry on social work in a social spirit for the social good. Already there are several co-operative undertakings in existence. And the idea seems to be that as co-operation increases, competitive industry, as we know it, will find itself being quietly but effectively replaced. The warfare in

which it goes down will not be that of the sword or even of strikes, but the irresistible force of a higher idea, silently becoming effective in men of nobler mind. Secondly, it makes itself felt in the political field, not as a party, but as an influence in support of whatever legislation will tend to establish conditions favourable to the freedom of the human spirit. For example, Sillonists are of one mind that old age pensions are necessary, that workers should have greatly increased protection in factories, that a minimum wage is desirable, at any rate, in public contracts. Give the workmen more security, more leisure, better remuneration, and then we shall have reasonable hope of enlisting them in the labour of a wise and brotherly social reconstruction.

One other point suggests itself which, perhaps, merits a word. Le Sillon is Catholic. No effort is made to conceal that. The Sillonist glories in his religion. That is his motive force, his inspiration, and the reality on which he depends for making his appeal successful. What, then, is the relation of this movement to non-Catholics? Is it an instrument of the Church for making proselytes? Emphatically, no. The Sillonist recognises facts. He knows that society is broader than any religion, that it includes men of no professed religion at all. Common to them all is the ambition that there should be developed within it just institutions and a fraternal spirit. There he is in agreement with the freethinker, and on that territory they can enthusiastically co-operate with entire understanding and mutual respect. Thus it was not really strange, but the most natural thing, that they should invite the National Conference Union for Social Service to send a delegate to their Congress, and in the most delightful way should make the Unitarian feel an honoured guest among friends. I shall never forget their brotherliness, perfectly spontaneous and sincere.

I have not described the Congress, although I have touched on the main ideas which emerged, and the chief subjects discussed. If there is enough interest to warrant a third article I will gladly add a few impressions of what I actually saw and heard. But I do not want to ask the kindly Editor for space in which to worry long-suffering readers. The movement itself is the main thing I am concerned to have understood. And I will hope that these articles will prove sufficient for the purpose. So I take leave of this group of friends, great idealists, fired with a splendid enthusiasm, yet recognising in the clearest way that society can be only gradually transformed. There must be no violent breaks. Changes are the outward expression of evolving ideas. Progress is tradition on the march. The millenium is far off. For to-day is just to-day's service of preparation. So these builders of the City of God, with patient hand and steady purpose, set brick to brick, singing as they work the song of brotherhood, having, they might tell you, in their midst, Architect and Overseer Christ.

ADDISON A. CHARLESWORTH.

THE strength of a man's virtue must not be measured by his extraordinary efforts, but by his ordinary life.—Pascal.

PROFESSOR JEAN RÉVILLE.

By the death of Professor Jean Réville at Paris on May 6 France loses one of her most brilliant and devoted scholars; the cause of liberal Christianity in the French Protestant Church is deprived of one of its most trusted leaders and inspiring guides; a large circle of friends mourns the departure of a personality in which warmth of affection and strenuousness of conscience were added to gifts of learning and eloquence; and a venerable mother, wife, children, and kinsfolk suffer inexpressible bereavement. It seems well for some one of his English acquaintance to endeavour, however imperfectly, to express the sympathy of the churches of the same fellowship of faith and hope and love on this side of the Channel. In recent years we had often had the benefit of his quickening presence, and he had made us sharers in his efforts for the cause of truth, liberty, and religion, which is the same in every land.

Though born in Rotterdam (in 1854, when his father, M. Albert Réville, was pastor of the Walloon Church there), M. Jean Réville belonged, by genius no less than by descent, to France. His father came of an old Normandy stock, which had contributed pastors to the Reformed Churches for several generations. But the advantages of a cosmopolitan education were wisely secured for him, and he knew how to use them well. His purpose in life was settled early; the call to the ministry was irresistible. He pursued his theological course in Geneva (the home of his mother's family), under Chastel and Auguste Bouvier, and he afterwards studied in Berlin, and thus laid broad and deep the foundations of wide and solid learning. The first-fruits of his labour were seen in an early dissertation on Philo's Doctrine of the Logos (1877), afterwards expanded into a longer essay, which gained him the degree of Licentiate of Theology at Paris in 1880.* For a short time he became pastor of St. Suzanne, in the department of Doubs, on the Swiss frontier, and to this quiet home he took his bride in 1881, the eldest daughter of M. Etienne Coquerel.

But the young scholar-preacher—who had, however, nothing academic about him in the pulpit except the purity of his language and the refinement of his thought—could not remain long in country seclusion. He came to Paris to assist his father-in-law in the chaplaincy of the Lycée Henri Quatre, which he held until last year, and there entered in 1884 on the editorship of the *Revue de l'Histoire des Religions* (founded by the munificence of M. Guimet in 1880), of which he was still the indefatigable guide at the time of his death. There he gathered round him a band of distinguished fellow-workers—some, alas! like the noble Léon Marillier, destined to pass away in the fulness of strength—whose independent studies or impartial summaries of the progress of investigation quickly made the *Revue* indispensable to all who were interested in the wide field of the history of religion. But this responsibility could not exhaust his energies. Two years later, in 1886, he published his admirable monograph on

“Religion in Rome under the Severi,” which won him the Doctorate of Theology in the University of Paris, and was afterwards translated into German; and on the retirement of M. Massebieau he was appointed to the chair of Patristics in the Protestant Faculty of Theology, to which he added another post as “Director Adjunct” in the Section of Religious Sciences in the great *École des Hautes Études*, a magnificent foundation to which England can show nothing comparable.

Meanwhile, his active pen was ever at work. A series of articles in the *Revue* during 1890 on the Ignatian letters enabled him to lay the foundations of his important treatise on the “Origins of the Episcopate,” which appeared in 1894. A volume of sermons published in 1898 under the title “Paroles d'un Libre-Croyant” proved that the arduous labours of the scholar in no way dimmed the religious enthusiasm of the preacher. The *Bibliothèque* of the *École des Hautes Études* issued as its fourteenth volume in the section of Religious Sciences his well-known book on the Fourth Gospel (1901), in which the main principles of the Tübingen criticism were presented with singular lucidity and freshness, while the needs of the general public were not neglected, and the powerful little volume on Liberal Protestantism, arising out of a course of lectures delivered at Geneva in the autumn of 1902, defined his principles of religious faith and church fellowship with the utmost clearness.*

He knew well the immense and far-reaching effects alike of historical criticism, of philosophic speculation, and of positive science on the traditional doctrines of Christianity. The theological forms of Swiss Calvinism, which held their ground in the French Reformed Church when they had lost all their power in their Swiss birthplace, were as repugnant to him as the sacerdotal and sacramental forms of Rome. But, when dogma was dissolved, he found a sure refuge in the sanctuary of religious experience. There, in the life of the Spirit, he realised the teaching of Jesus. Two great objects of thought filled his whole view: “God, as the Heavenly Father, whatever may be the philosophical description of the Divine Being,” and “men, as the sons of God, and therefore all brethren, whatever the philosophical notion of man's nature.” To “love God in man and man in God” thus became the sum of human duty. Here was the ultimate foundation of the Church; here its reconciling power with the great democratic movement of our age. But, while he called for justice and goodwill among men, he pleaded yet more earnestly for trustful submission to the will of God. He was not concerned to speculate about the Absolute. God remained for him, as for the Calvinist, a supreme personal Power; in the order of nature He chose to act according to unfailing law; in the realm of spirit He opened the way of free communion to the children of His love; let them respond with lowly dependence and reverent adoration. With this complete self-surrender he met the anxieties and overcame the trials of a varied life.

It was in May, 1896, that M. Jean

Réville first came among us at Oxford. By the invitation of the Rev. J. E. Odgers, on behalf of the Hibbert Trustees, he delivered two lectures on “The Beginnings of the Roman Episcopate.” Among the hearers who gathered at Manchester College were the Vice-Chancellor (the Provost of Queen's), the Principals of Jesus and Mansfield, Professors Tylor, Dacey, and Gardner, and scholars like Dr. Murray and Dr. Neubauer, with others well known in Oxford, who thus rendered a tribute of respect to the distinguished French *savant*. His clear and measured utterance, his delicately finished style, his simplicity and perfect freedom from all assumption, rendered his discourses perfectly easy to follow. But those who only heard him on these occasions, or at the Congresses of later years (London in 1901, Liverpool in 1903, Geneva in 1905, Oxford in 1906, Boston in 1907), had only an imperfect idea of his power. They listened to close and careful thought, to the lucid exposition of religious tendencies or ecclesiastical difficulties; but it needed something that touched his affections and roused the spontaneous utterance of the heart to reveal the ardour of the soul within. One such occasion I remember at Amsterdam in September, 1903. After the evening service in the noble old Walloon Church, the foreign visitors were received in a hall at no great distance under the presidency of Dr. Oort. To the genial Mr. Huguenholz, who appeared to speak French, English, and German, with the same ease as his native Dutch, was assigned the duty of welcoming the guests. M. Réville responded for France. He was in the land of his birth. The associations of the worship in which we had just been engaged streamed in upon him and awoke the memories of nearly fifty years. His somewhat short and massive frame seemed charged with emotion; the mellow voice rose with unexpected range; the supple hands responded with swift gesture to the orator's passion; and the wealth of a deep sympathy with all engaged in the high service of truth and freedom, of righteousness and love, was poured forth freely. Such experiences were necessarily rare to his foreign friends. But they could well understand that those who had come under his influence as his catechumens sought his benediction at marriage, desired his welcome for their babes into the Church, and appealed for his tenderness to say the last words of farewell over their beloved dead.

Such services necessarily made large demands upon his time. They were met with the utmost generosity. During these last years the strain was rendered more severe by anxiety about the position of the Liberals in the Reformed Church after the great measure of Disestablishment. He strove with all his might for unity and peace. Sometimes it seemed as if he went almost to the verge of compromise for these great ends. But he cherished no illusions, he insisted on looking dark and sinister facts firmly in the face. He did not expect to see France converted to Protestantism. Nor had he any hope that Rome would retrace its steps and open the door to religious Liberalism. He made no prophecies, the situation contained too many elements of the unknown. But he was sustained by an invincible faith in

*Published in 1881 under the title “La Doctrine du Logos dans le Quatrième Évangile et dans les Œuvres de Philon.”

*Translated into English by M. Leuliette under the title “Liberal Christianity,” 1903.

the Divine Will. He saw many of the gifted minds of his nation returning to a moral and religious idealism which was full of hope. God would provide the future with the means to satisfy its spiritual needs.

To these labours he added the general care of the Congress of the History of Religions, which was founded in Paris at the Exposition of 1900, under the presidency of his father, M. Albert Réville. His was the skilful hand which compiled the first record of its proceedings and launched the new enterprise upon its course by securing Basle as its next place of meeting in 1904. He was thus naturally chosen, little more than a year ago, to succeed his distinguished father in the chair of the History of Religions in the Collège de France, and those who heard his recent lecture on Erasmus and Luther noted the ease with which he moved in a field of study hitherto less familiar. But the hopes which had gathered round him are now silenced in death. By a strange and sad coincidence, another scholar, his junior by ten years, not less brilliant and strenuous—Professor Albert Dieterich, of Heidelberg, editor of the German *Archiv für Religionswissenschaft*—passed away on the same day. Both were expected to take prominent parts in the gathering of the Congress at Oxford next September. The veil is dropped, and we see them no more; but, as he is caught away from us, our friend whispers a lesson of undying trust—"Trust in God, whose sovereign wisdom must have arranged the universe for the true welfare of His creation; trust in His mercy, which pardons the repentant and regenerated sinner; trust in the triumph of the good and right over all the powers of evil and darkness; trust in the future for him who has put his confidence in God and in the fulfilment of His will. Then, concerning the mystery of our destiny, will you not have confidence in Him?"* In that spirit he lived; in that spirit he fared forth into the Unseen.

J. E. C.

Little more than eighteen months since his honoured father, Albert Réville, laid down his pen, at the end of a long life, we have to mourn the double loss of his eldest son Jean, cut off on May 6, in the prime of his powers. Born of a family connected on both sides with old representatives of the Protestant faith, and full of the best traditions among them, he was linked through his mother with Geneva and the Genevan school, through his Father with the beloved Dieppe, and that district of Normandy of which it is the focus. To his father, too, he owed the tie with Rotterdam, where Jean and the rest of this exceptionally gifted family were born,† that Holland home looked back upon with such affection in later years for the warm hearts, attached through life, for the sympathetic faith and kindred spirit which supported later efforts of progress, such as that of the Congress at Amsterdam, 1904.

As of old, so also the Révilles naturally looked to England for liberal brotherhood,

and moral support in many directions; well do I remember during an early visit to the charming home at Dieppe, M. Jean speaking of this and of his disappointment at the general attitude of the English church at that time towards liberal progressive thought. Already had his father given the Hibbert Lectures in 1884, and his youngest brother André had been welcomed as a historical student of social economics in London and Oxford before his lamented death in 1895; it was, then, a pleasure to introduce M. Jean Réville to an Oxford audience, and to friends to whom he was not unknown through his work, on his first visit to England in 1896. This was the beginning of a closer connection with our country; the visits were several times renewed, some of his children became welcome guests in English families, his wife accompanying him in all his efforts for the public weal. It was on one of these occasions that he gracefully alluded to her claim to be with him, and to share in English feeling, for, said he, "on her father's side she is the great-grand daughter of an English woman, Miss Cecilia Williams, of Conway, having married the first Athanase Coquerel" (I may recall that there were three generations of this name, Mme. Réville's father, Etienne, being the half-brother of the third Athanase fils, the famous preacher). Readers of THE INQUIRER, too, will remember M. J. Réville's valuable articles from time to time during the last two years designed to inform us on the "Ecclesiastical Situation in France," and on the Protestant position there, which some were eager to follow.

M. J. Réville had a high standard for the spoken utterance in the pulpit, which he thought was too much neglected in England. His modesty therefore did not permit him to publish many sermons, believing that the written word might not reproduce "la chaleur communicative, la vie," uttered out of a full heart; but the small volume he left is associated in my mind with a fine morning when he set off on his cycle to deliver one of these earnest addresses to his fellow Christians at Le Havre. The joyous and serene spirit of the man, reflected in the household, emboldened me to beg for a perusal of the discourse I could not hear, a perusal well rewarded, for poor would be the imagination that could not give wings to those deep-felt words. A delightful excursion made for the pleasure of the home guests took us, some by carriage, some on cycles, to the old castle of Arques, where M. Jean would explain the details of the battlefield close by, of the advance of the foe, the cover given by the forest, the victory over the English. He loved his country and his Normandy, and from the duties of his own Paris house, at Auteuil, the yearly visits to the paternal home were a peaceful joy to all, young and old.

Happy years and happy memories of the mingled web of life, uplifted by a high level of thought, spirit, and endeavour! Such is the imprint left by our friend, loved by all around him, at home and abroad. May this sympathetic affection prove of some little consolation to those dear ones to whom his early loss is well-nigh irreparable.

L. TOULMIN SMITH.

THE CONFESSIONS OF AUGUSTINE.*

THIS is a delightful book, and meets what may well be described as a long-felt want. It is something of a reflection upon English energy and scholarship that hitherto there has been no annotated edition of this great religious classic, except Dr. Pusey's edition of the year 1838, which contains a number of parallel passages and a few notes in Latin.

This edition is one of a series of Cambridge Patristic Texts under the general editorship of Dr. Mason. In four former volumes some of the works of Gregory of Nazianzus, Gregory of Nyssa, Dionysius of Alexandria, and St. Chrysostom, have been published. "The object is to give to theological students the same kind of assistance in reading Patristic works, which is so abundantly given to students of the classical authors."

It is a worthy object, and no doubt the volumes of the Fathers hitherto published will be of much interest to some theological students. But Augustine's "Confessions" stands in a place apart. It does not merely concern theological students; it is a human document of the very greatest value and importance. It is the self-revelation of a soul, passionate, eager, often mistaken, in its quest for a fuller life and a deeper peace in God. Without irreverence, we should place it by the side of two other extraordinary self-revelations in literature—the confessions of the man of the world, Samuel Pepys, and the confessions of the sentimentalist, J. J. Rousseau. They are alike in concealing nothing, palliating nothing. They let us see the inmost working of the human heart. Not one of them is what we should describe as a lovable man in the sense in which Charles Lamb or R. L. Stevenson was lovable. Perhaps on this account, their autobiographies are all the more important, because they are none of them the type of man about whose inner life we should trouble ourselves very much if they did not force it on our attention. The ambitious busybody for whom Samuel Pepys may stand is a man whom we instinctively dislike, and of whose inner life we think with some contempt: and yet few people can turn from his amazing book without some gratitude and even admiration. The life of J. J. Rousseau is even more repellent in its curious inconsistencies and morbid sentimentalities, and yet it was the book which Carlyle confesses first revealed him to himself, and which made him realise his own power. In the remorseless self-delineation of this book the grim, sorrowful, struggling Scot found himself, poles asunder as we should have thought him from the ideals and sentiments which animated Rousseau.

Augustine was, of course, a far nobler soul than Pepys or Rousseau. He had an affectionate nature, and was admired and revered by many. But as theologian and bishop he is not a particularly attractive personality. His "Confessions" reveal him to us in his weakness as well as in his strength, in his aims and longings, as well as in his attainments. They show us a tempted, passionate, often sinful soul ever reaching after moral

* "The Confessions of Augustine." Edited by John Gibb, D.D., and William Montgomery, B.D. (Cambridge: At the University Press. 7s. 6d. net.)

* "Paroles d'un Libre Croyant," p. 320.

† His brother Marc is a lawyer, and Deputy for Doubs. Their sister is the wife of Professor Paul Meyer.

strength and truth and God. They show us how he finally found peace and joy.

Hitherto we have read this book in some Latin text, or in a translation in which part of the personality of the writer disappears. Now there is presented to us an edition with an excellent introduction and many illuminating notes.

Augustine was a true scholar, deeply read in sacred and profane literature, and it is a great help to understanding him that he should be edited and annotated by scholars. It was the "Hortensius" of Cicero which first awoke within him an ardent desire to become a seeker after wisdom. "Let us not forget," says Andrew Lang, "that his guide in the way to the city was kind, clever, wordy, vain old Marcus Tullius Cicero." His "Confessions" are permeated with Biblical references and language, and these are continually pointed out in the notes. His book has been the familiar friend and helper of many men who were not professed theologians, and it is useful to be reminded of the things which struck such men, and the impression that he made on them.

We are reminded in the notes of similarities between thoughts expressed in the "Confessions" and those to be found in such different types of men as Pascal, Kant, and Hegel.

R. L. Stevenson was a great lover of the "Confessions." There is a note at the beginning of the second book which refers to a passage in one of Stevenson's letters, where he says, "See also Augustine's splendid passage about the 'luminosus limes amicitiae' going on: 'Utrumque in confuso aestuabat.' That 'utrumque' is a real contribution to life's science. Lust alone is but a pigmy; but it never, or rarely, attacks us single-handed."

This edition is a real contribution to the understanding and appreciation of one of the great religious classics. It will assist many to read the "Confessions" in Augustine's own language, as they ought to be read. We welcome its appearance with much pleasure and gratitude. H. G.

OBITUARY.

ALDERMAN JAMES KERFOOT, J.P.

THE Old Chapel, Dukinfield, has lost one of its oldest and most valued members, through the death of Alderman Kerfoot, on May 10, in his 71st year. For over sixty years Mr. Kerfoot had been associated with the Old Chapel and School as scholar, teacher, director and trustee, while in later years he discharged the honoured and responsible duties of the chapel wardenship. His love for the Old Chapel was intense, and, spite of advancing age and spite of the distance of his home from the church, Mr. Kerfoot's seat was never vacant at the morning services. In civic affairs Mr. Kerfoot held a leading position in the town, his uprightness, sincerity and strength of will being recognised and admired by all.

A memorial service was held at the Old Chapel last Sunday morning, which was attended, at the invitation of the mayor, by the borough aldermen, councillors and officials.

THE CHILDREN'S COLUMN.

Do you remember our last Sunday's talk, and its summing up, that though by our five senses we know about the world we live in, and the bodies of the people in it, yet it is only through our souls or spirits that we can know the things which belong to soul or spirit, such as love and sympathy and goodness.

By the time we have finished our talk to-day, I want you to feel that when the little boy asked, "Is God a man," it was because he did not understand this difference. God is a spirit, and therefore our five senses can tell us nothing at all about Him except indirectly. Our knowledge of Him comes through our spirits.

Do you understand what I mean when I say our senses can tell us indirectly something about God?

When I tried to open the library door and could hardly do it for the wind, I could not see the wind, but I could feel what it did, and so though we cannot see God we can see much that He does.

All the winter you have seen the trees with their branches bare, and very lovely they are against the sky, but now they are even more beautiful. The bare branches are covered with tender green leaves. I can see as I write the drooping fans of the horse chestnut, and the red brown of the young rose leaves over the trellis, and the many little green things pushing up from the brown earth. Where have they come from?

The other day I picked out some tiny pebbles and mixed them in my hand with some little brown hemp seeds, and showed them to my class of girls. Unless you looked close, the handful seemed all alike, but it could be sorted again into two heaps with an enormous difference between them. One heap would never change whatever you might do to it, the other, if only it were planted in the earth, and the rain rained and the sun shone on it, would soon turn into a mass of fresh green plants. The difference was this—the seeds have life, the pebbles have not.

Do you ever look for birds'-nests? We like to find them and to watch them, though we are very careful not to go often enough to frighten the mother birds away. There are four nests in the hedge in the corner of our field, four mother thrushes sitting on their eggs.

If you were to take an egg and carry it indoors and put it on the table it could not move, you would find it there whenever you looked for it. It seems no more alive than a stone. But that is not really so. If you had left that egg in the nest awhile longer, a baby thrush would have come out and would soon hop about and flutter its speckled wings trying to fly. If you were to carry that little thrush indoors and put him on the table, I do not think you would find him there when you came back. *He is alive. He can move. He has a will of his own to go this way or that.*

There are many clever men in the world who can make all sorts of wonderful things, watches, steam engines, motor cars—but none of these things are alive—none have a will of their own, none can move unless some man sets them in motion. But the cleverest man that ever lived never made life. Life belongs to the spirit.

It comes from God alone, and whenever you see anything alive, whether it is a little green plant, or a thrush, or a man or woman, though you cannot see God's spirit you can see what it does, as you see the clouds moved by the wind, though you cannot see the wind.

But now I want to turn back again to something I said last Sunday, and speak of another thing which even little children know, not by their senses, but by their souls or spirits.

I had a dear little girl staying with me a few weeks ago. She was a bright loving little thing, but she had a quick temper, and sometimes it made her wilful and passionate. Then her nurse would set her on a chair and leave her in a room alone. This was her punishment, and although at other times she was always running about, and it seemed as if she could not stay still, yet she never got off that chair until her nurse came back to tell her she might. She knew she had been naughty and that she ought to sit there. It was not one of her five senses which told her this difference between right and wrong, she knew it in her heart.

The other day there was a fair here. It is a great time for the children. There are shows and stalls of toys and roundabouts and switchbacks, and the children save their pence for weeks to spend at it. As I was coming down the street I met one of our little Union children going home from school. They have no pence to spend unless a friend gives them some, and I am sure they love a fair even more than other children, because they have fewer pleasures in their lives, so I called Evie and gave her a penny for each child in the Union house, and I said, "May you stop and spend them now, or were you told to go straight home?" She answered at once, "We must always go straight back from school, but perhaps teacher will bring us out again after," and off she ran. Evie, though she has no loving father and mother and no happy home, knew what was right and did it. Now truth and right are things of the spirit. It is only through our spirits that we know about them, and it is God's spirit speaking in our hearts which makes us know them.

I have read a story of the famous American preacher Theodore Parker, that when he was a very little boy, he was out one day alone and saw a little tortoise sunning itself by the pond. He had a stick in his hand, and lifted it up to kill the tortoise, when some one seemed to him to say "don't." He looked round, but there was no one there, so he ran home to his mother and asked her what it was that had stopped him. She said, "some people would say it was conscience, but I would rather call it God's voice." It was God's spirit speaking to his spirit. It was not with his bodily ears he heard it, but in his heart.

This then is what I want you to carry away from our talk to-day, that everything which we know about by our soul or spirit, life, love, sympathy, right, we know from God's spirit speaking to our spirit, for God is not only a spirit, but He is good and wise far beyond anything which we on earth know.

A. L. C.

The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 23, 1908.

ACCESS TO MOUNTAINS BILL.

ON Friday, May 15, Mr. Trevelyan moved the second reading of this important Bill, which, after a long debate, was carried by a majority of 112. This is practically the same Bill as that introduced by Mr. Bryce in 1888 and 1892, except that it applies to England as well as Scotland. Mr. Bryce's Bill passed its second reading both times in a Conservative Parliament, and was then shelved. It is to be earnestly hoped that a Liberal Government will not allow a similar fate to befall the present Bill.

It is not a revolutionary measure, but it is one which vitally affects the health and the pleasure of many thousands of the people.

In moving the second reading, Mr. Trevelyan pointed out that both in England and Scotland it was difficult, and becoming ever more difficult, to walk freely in the wild places of the country. There is no country in the world except ours where any serious barrier was placed against the people's going into the country districts. The people of Switzerland, France, Germany, and Italy were free to go where they liked in the wild places of the country. The result in Great Britain is that the resorts where people might go were full to overflowing in the summer, and a large part of the not well-to-do population were forced to go abroad for their holiday, while the rich people stayed at home and enjoyed themselves on their grouse moors and deer forests. Large tracts of mountain land in the most beautiful parts of Scotland were being more and more enclosed every year.

As we read this account, and as we remember our own experience in Scotland, our blood boils—to use a familiar expression—at the injustice and inhumanity of the arrangement.

If England was indeed a garden, as it is sometimes called, under intensive cultivation, supporting in every part of it a large number of happy, healthy, hard-working men and women, we should have to recognise that town dwellers must confine themselves to roads and paths and public

parks and the sea-shore, or else incur the additional expense of a holiday abroad. But, as we all know, this is not the case. There are vast tracts of waste, uncultivated common and moorland and heath where nobody lives, and where no attempt at agriculture is made. There is nothing more bracing for body and mind than these wide, desolate places, nothing which can do more good to the dweller in crowded cities, nothing which appeals more to his desire for stern beauty, for physical exercise and mental refreshment. Our motor-haunted roads are becoming daily more dangerous and unpleasant. Foot-paths through woods where pheasants are preserved are being closed in every direction when landowners are allowed to have their way; and now in Surrey, in the Peak District, in Yorkshire and Lancashire, and, above all, in Scotland, immense tracts of moorland are being closed to the public.

We who have been pent in populous cities, and who long for free, open, unrestricted space, find ourselves cribbed, cabined, and confined among the mountains of Scotland and the moors of Derbyshire. We want nervous rest, and to enjoy nature's solitude, and we are pursued by gamekeepers and threatened by notice-boards. All this is done on behalf of an infinitesimal number of wealthy people who desire to spend their summer shooting grouse or deer.

We wish to look at "sport" as sympathetically as we can. We are not amongst those who regard fox-hunting or hunting stags on Exmoor as mere barbarism. There is a barbaric element in it, but it must also be recognised that it provides splendid exercise, that it involves some danger, and that it demands hardihood. Further, it might be argued that even from the point of view of the fox himself there is something to be said for it. Were it not for fox-hunting, foxes would be destroyed as vermin. Foxes might be prepared to admit that it is better to be hunted and even killed sometimes than not to live at all. They are either killed or not killed; they are not wounded, as grouse very often are, and left to die miserably of hunger and wounds. Grouse and pheasant shooting are becoming less and less respectable and manly exercises. Sportsmen are less and less caring for the trouble of walking up their prey, tiring themselves out with a long tramp through bogland and heather. They like to ensconce themselves in a semi-circular peat enclosure and shoot the birds that are driven over their heads by beaters.

It is on behalf of this sport and this sort of man that the moors of England and Scotland are being closed to the public. It is not a noble pursuit in itself, and does not do any good to those who indulge in it after this manner. If they want to learn to shoot, let them shoot at targets or at

artificial pigeons. Let them even, if they like, walk up grouse in open moors from which the public are not excluded. The birds might be a little wilder, and would provide better sport. They would still be hardly as wild or as shy as a salmon.

It is a curious and stupid superstition which ought to be ended that the only worthy occupation for a rich and cultivated Englishman is to go out and shoot something. If he wants an occupation involving some risk and much effort, let him take to rock-climbing. If he wants an occupation involving much knowledge of wild creatures and infinite care in approaching them, let him try shooting them with a camera. There is immense pleasure in matching ourselves against the shy wild birds and animals, in observing them unseen, in sharing their life, and understanding their ways. Much nonsense has been talked about the devotion which grouse-shooters feel for nature. The lover of nature does not want to destroy what he loves. The real lover of nature will watch birds and animals through the wonderful prismatic glasses which enable him to see every motion and feature of a wren or a weasel two hundred yards away. He will creep upon them as the Kearton brothers do and photograph them when they are totally unconscious of his presence. No stalking can compare with this in the demands made on a man's patience or skill, and on his knowledge of the ways of wild creatures.

But even if the present form of sport among the rich were much more invigorating and more manly than it is, it must still be condemned as an injury to the vast masses of the population. Deer-stalking in itself must be an interesting and invigorating pursuit. We do not demand that it should be entirely stopped. But it is intolerable that the great mountain solitudes of Scotland should be more and more enclosed and shut off from the public with barbed wire in order that a very few wealthy Britons and Americans may enjoy this form of sport. Private property in mountains and moors is an absurdity. Until recently, throughout the whole of our history, no landowner has dreamt of arrogating them entirely to himself. And this new claim to keep travellers off the mountains is coincident with the enormous growth in cities and the ever greater necessity for town-dwellers to have more opportunity for fresh air and exercise.

There is no clearer case of the few rich using their power in disregard of the public welfare. There must be some bounds set to the abuse of privilege and to the limits of private ownership. We hope most earnestly that the Government will do something to stop this growing injustice and to secure right of access to all moors and mountains for the people of this country.

A HUMAN DOCUMENT.*

"THE Son of man came eating and drinking," said Jesus, contrasting himself with John, the æsthetic of the wilderness, whose sole garment was a cloak of camel's hair, and his food the pods of the locust tree, "husks that the swine eat." It is a marvellous testimony to the unique and immortal personality of the prophet of Nazareth that so many and strange exotic growths should have been grafted on to the tree which he planted, and have derived from it their life and vigour. And none is perhaps more strange, more foreign as it seems to us to the spirit of Christianity, than that exodus of men and women out of the towns and inhabited lands of Syria and Palestine into the barren solitudes where no man had hitherto dwelt, that they might devote their lives to the one business of saving their souls, courting hardship and hunger and all things which others dreaded and tried their utmost to escape.

It was at the request of Lausus, a man of high rank in the court of the Emperor Theodosius II., that Palladius undertook to write an account of all he had seen and heard among the monks of Egypt. The original Greek text has been lately published by the University of Cambridge, and a Syriac translation of it made in the seventh century was discovered by Mr. Wallis Budge at Nineveh in 1888. From a copy of this manuscript by a vicar of the Chaldean Patriarch he has made a translation which puts this strange story of aberration and enthusiasm for the first time within reach of English readers.

Palladius with a "beloved brother," his companion from youth upwards until the time when he wrote this record of his experiences (c. 420 A.D.), travelled far and wide, wherever monks and solitaries were reported to dwell, "in the land of Egypt and in Lybia, and in Thebaid, and in the region of Syria, and among those who are called men of Tabenna, and afterwards in Mesopotamia, and in Palestine and Syria, and among these in the countries of the west and among the Romans and among the people of the Campagna," walking on their way through one hundred and six cities (or provinces), and everywhere making note of the exemplary lives and wise sayings of those among whom they sojourned. It was no easy life, for their hosts were men who entertained them on the most frugal fare, and expected them to share their long hours of prayer, and could offer them only a mat for bedding. The story is told of some Palestine monks, travelling like these, too, for edification, how, arriving weary with their journey at the cell of a certain anchorite, he straightway set food before them, though the hour for the day's single meal had not yet come, and gave them of all that he had, and when they had recited twelve

psalms only, he bid them lie down and sleep, and when he woke them to midnight prayer was satisfied that they should recite with him another twelve and return to rest. But while he kept vigil, he heard them say one to another how well these solitaries feed and how little they prayed. Then he sent a covert message by them to the next whom they would visit, and he took the hint and kept them fasting and praying till late, then set bread before them and salt, and because they were visitors a little vinegar to make a drink, and then bid them rise again and pray with him till morning. And he besought them to bide yet awhile, but they took the earliest opportunity to flee, and learnt a lesson some need know, that hospitality to guests is not to be turned to the discredit of the hosts as if they always lived after the manner in which they entertain. Of the customary manner of receiving visitors we hear from Rufinus, who was a man of noble birth and noted for the boundless hospitality with which he welcomed all who came to the monastery he had built on the Mount of Olives, how at this time it was the custom to receive such as came to see and learn of their brethren in distant lands. For he, too, travelled among the monks of the desert, and "when he drew near," he writes, "to a place where they dwelt together, they came forth in a crowd to welcome us, bringing jars of water with them and loaves of bread, and led us with psalms to the church, and there humbly washed our feet and thence led us to our cells."

"You may pitchfork nature out, it will find its way back," and prove stronger than all ill attempts to suppress it. For human nature is the same under all forms of belief and all kinds of discipline. Men and women fly their kind, thinking to find God, but they cannot escape themselves. A certain monk is troubled with a passionate temper, and is humiliated again and again by outbursts of anger against brethren with whom he lives. At length he resolves to fly the society of men, and in the solitude find safety; for how can he lose his temper when there is no one to lose it with? But the devil was not going to let him escape so easily. The monk went to the well he had dug near his cell to draw water. He let down his pitcher and drew it up full, but just as it reached the top the devil tilted it, and the water was spilt. Again he let it down, and again the same thing happened. He restrained his impatience, and let it down a third time. But it was too much for him when this time he saw his pitcher turned upside down, and he seized the innocent vessel and wreaked his rage on it, dashing it in fury on the ground. Then he came to himself, and a sadder and wiser man returned to the society of his brethren.

The mere table of contents is suggestive of many a story of temptation and sin and folly and repentance and all the gamut of spiritual experience. So under the heading of "The Monks of Tabenna," we have the stories of Sylvanus the Actor, of a Sinner who died, of the Funeral of a Holy Man, of Jonah the Gardener, of the Abbot and the Phan-

tom, of a Vainglorious Monk, and others the like. There is, of course, much of the marvellous, of the incredible even, sometimes what revolts us. For common virtues, for natural affection, for cleanliness and reasonableness, there was no room in the lives of men who lived as on the brink of hell. We read of some who went mad, as did Ptolemy who abode in a desolate valley, where there was no water to be had nearer than twelve miles, but he collected in sponges of the heavy dews which fell in December and January, and squeezed them into pitchers which kept his store for the whole year. In this sun-parched solitude he lived for fifteen years, then "went mad and scoffed at the Eucharist, and finally returned to the world and gave himself over to riotous living."

Of some we are told that they succeeded in living on grass. One is seen by a wanderer in the desert, with his long hair for only clothing, grazing among a herd of wild cattle, and when he has caught him up and besought of him, saying "Speak to me a word of advice that I may be redeemed thereby," he gets this for a summary of the way of salvation, "Flee from the children of men, and keep silence and thou shalt live." Yet it would seem that it was the rule of all (with such strange exceptions) to join at least once a year in the Communion of the Church, at whatever monastery was nearest to them. They were Christians and devotedly orthodox—more or less Christian, we incline to ask, than multitudes who claim the name to-day and live selfish, ordinary lives utterly aloof from the spirit of Christ? It were an easy task to denounce the intolerable superstition and stupidity of these multitudes, men and women, who fled the world, and tormented their bodies with hunger and thirst and their souls with terrors of the unseen world and horrors of hell, but it is not a mark of superior wisdom to despise our fellows. In all ages and in all forms of religion, the same phenomena present themselves, and that among men alone is found this passion for all that the animal naturally flees from—for solitude and hardship and every kind of self-mortification is surely an argument for something in man which is more than mortal, some mysterious yearning after higher life which manifests itself in multitudinous forms.

As Mr. Wallace Budge writes: "Every student of the history of religious thought should be grateful to Palladius for a work which describes truly and impartially a great Christian (?) movement, the effects of which exist even in our own day."

C. H.

* "The Paradise or Garden of the Holy Fathers: being Histories of the Anchorites, Recluses, Monks, Cœnobites, and Ascetic Fathers of the Deserts of Egypt between A.D. CCL. and A.D. CCCC. Compiled by Athanasius, Archbishop of Alexandria; Palladius, Bishop of Helenopolis; Saint Jerome, and others. Now translated out of the Syriac by E. A. Wallis Budge, Keeper of the Assyrian and Egyptian Antiquities in the British Museum." (Chatto & Windus. 1907.)

SIR JOHN T. BRUNNER, in advocating recently at Northwich the nationalisation of railways, canals, and mines, said he spoke from the standpoint of a patriot rather than that of a business man. The nationalisation of the means of transit would so reduce the rates of carriage as to bring benefit to the whole community. He believed that if the State acquired the minerals the country would laugh at competition.

THE MOOD OF MODERNISM.

Two of the rapidly multiplying volumes dealing with the "Modernist" problem lie before us.* *The Church and Modern Men* is written by an Anglican; *Catholicism and Independence* by a Roman Catholic. The tenor of the latter strikes us as pathetic rather than forcible. Its brief chapters, mostly reprints from periodicals, voice the grief of the devout mind that would shrink from schism, yet has come to the point of deciding how much obedience is due to Mother Church. "There are mothers," says the author plaintively, "who never allow their children to grow up." His protests on behalf of the adolescent mind are earnest, but extremely moderate in tone. He asks merely for a little liberty to think; he claims a place for personal responsibility. Why should truth be feared? Meanwhile, however, let no one quit the Church—"we cannot live alone in soul any more than in body." Such is the Romanist's feeling.

The Anglican's matter is much more considerable; indeed, he discusses subjects that demand very full examination, and his argumentative power is great. After an introduction—"Towards the New Beginning"—Mr. Palmer groups his essays under two heads: (1) "Modernism" and the Teaching and Authority of the Church; and (2) Studies in Interpretation. The fundamental assumptions in his mind are presented in language worthy of the theme. First, there must be a Church, "a symbol of our brotherhood in the divine life." "Individualism may be a City of Refuge; it is difficult to believe that it can become, either on earth or elsewhere, the City of God." Secondly, the articles of the Creed, however subject to the necessity of re-interpretation, are the product of a humanity which is instinctively right in aim, though intellectually variable in method. The effect of the Creed in the experience of the great body of Christians is held to be an indisputable witness to its essential truth. The actual achievements and the practical potency of the Roman Church are considered to establish her claim to be the one permanent representative of Christianity in all the world.

Holding these convictions firmly, the author tries to fulfil two duties. He resists, on the one hand, those who would advise breaking away from the Church now that it is seen to be defiantly opposed to science, Biblical and anthropological; on the other, he contends with those who demur to the repetition of the articles of the Creed by those who, like himself, have frankly accepted modern thought. We have studied with deep attention his arguments on the latter point, and we commend them to the careful notice of those who, like ourselves, find an ever perplexing difficulty in the spectacle of ostensible assent on the part of men whose position is very far indeed from that of the original framers of the Creed, as well as from that of the enormous majority of those who accept it. An illustration employed by Mr. Palmer is suggestive. He hears a musical composition rendered on one of the exquisite instruments produced by modern skill; and,

knowing how much the actual out-put of melody and harmony must exceed in beauty and grandeur what the composer himself heard as he fingered the instruments of a former day, he is bold to conjecture that this, the new and grander exposition, is really what the musician meant, rather than the less beautiful expression which alone was possible in his own day. Thus, may it not be that the doctrine of the Fall, or of the Resurrection of the Body, may have contained latent meanings unperceived by those who originally enunciated them, and who were dimly, or even unconsciously, voicing eternal truths that are always independent of particular utterances in time?

We must leave the reader to ponder such suggestions for himself. They weigh seriously with many in our day who are endeavouring to recast the famous doctrines of the Trinity, the Atonement, and the Sacramental Presence, in terms of modern philosophy and in accord with modern conceptions of man's history, and his place in the universe. The only observations that we would make here take the form of queries.

Christianity is one of a number of religions, each with its own "symbols"; are these others to be allowed to "re-interpret" their systems also? How far is this re-interpreting process to go, and what guarantee can there be that it is not vitiated by special pleading oblivious of the material evidence? Granted, as it appears to be generally, that the bulk of Christians must for long be unequal to the task of re-conceiving the old crude propositions of the Fall, the Virgin Birth, and others, in the light of the new philosophy, is the cause of religion to be served by esotericism—one theology for the initiated, another for the vulgar? Is belief in a moral order, a divine life in the world and in man, and in high spiritual destinies for the pure and faithful, so inevitably bound up with the guesses and gropings of antiquity that men must devote their energies to subtle elaborations and non-natural uses of words? As to the alleged necessity for one grand corporation of religious men, the "Church," what exactly is now to be its function? Formerly, in addition to the conveyance of a special supernatural grace, which is now much in doubt, it was supposed to define precisely and to teach unquestioned the sacred learning without which men must perish; but now that the old definition is questioned on all hands, and the claim is made for liberty of re-interpretation, what becomes of that aspect of its *raison d'être*? Is it in the future, while leaving creeds to re-shape themselves in the minds of the devout and thoughtful, to confine itself to ordering worship and regulating the clergy? Are these matters really so all-important that the risks of tyranny and of unsuitable or even obsolete ritual must be incurred in their behalf? Will the Church exist to unite earnest men in works of benevolence and in the intelligent development of social and national life? But are we not, in this country, distinctly advancing toward such unity without any such vast machinery as a "Catholic Church" involves? Doubtless, there is economy in organised effort, and there is security against temporary

accidents in a supply of well-equipped men and means for religious effort; but is there necessarily the more religious life in the world the more obvious its ecclesiastical institutions are?

We put such questions rather to focus the subject for ourselves than hoping to change the current of feeling in such writers as the authors of these and similar "Modernist" books. With their difficulties they are making a brave fight; the huge engine of the Church being heavily opposed to them, they still believe some such engine necessary for the salvation of mankind, and thus their gravest difficulty arises.

W. G. T.

REV. WILFRED HARRIS AT ADELAIDE.

WE noted on April 25 the receipt of a card from the Rev. Wilfred Harris, M.A., posted on March 20 at Albany, Western Australia. The following letter, telling of the voyage, and of the beginning of Mr. Harris's ministry in Adelaide, South Australia, will be of interest to many of our readers:—

We have all arrived safely across the seas, and have had a very good passage, only rough for a few days, chiefly when crossing the Bay, and round the Cape and on the Great Australian Bight. Just an odd day or two of rough sea in each, but no storms anywhere. After leaving the Holyhead light behind us in February we sighted land again at Tenerife, which we passed by moonlight, and the snow-clad peak was a grand sight to gaze at through the open port-hole, with the luxurious sense of being comfortably in bed for the night and yet continuing to explore the world and see visions of its beauty. After that midnight vision of land and the occasional sight of some half-dozen steamers or so in the course of three weeks, we sighted Africa, and anchored off Cape Town. We had an hour and a half ashore, and then bade farewell to land, ships and all sights save sea and sky, flying fish, albatross, and porpoises, until, after ploughing four or five thousand miles of utterly lonesome furrow through the chill southern sea, we sighted land for the third time, and passed by the side of rocky cliffs and island lighthouse, and with the glorious vision of vast fountains of spray where waves and cliffs met each other, and in the dusk of evening came alongside the wooden jetty of Albany in Western Australia. A solitary voice came to us through the darkness that there was nobody there to take our lines ashore; so the harbour master and pilot's launch came alongside again and accomplished this, and then steamed further up the loch to the town and returned with a gang of men to work the cargo through the night. Next morning we went ashore, and gazed on new forms of vegetation and the beautiful Loch beside which the little town of Albany is built.

Leaving Albany at 4 p.m. (March 20), we had some rolling for a day or two and some gloriously clear skies as well, and on our last Sunday I celebrated my birthday aboard ship in Australian waters, and so I feel that this year I have, as it were, been born an Australian, and curiously enough, on one of Australia's

**The Church and Modern Men*, by William Scott Palmer. *Catholicism and Independence*, by M. D. Petre. (Longmans & Co. Price 3s. 6d. net each.)

own birthdays, just 106 years after Flinders' landing on Kangaroo Island. This, as I told the congregation at the Welcome meeting on Friday, the 27th, I accepted as a good omen, and indeed I was glad to find a bit of local colouring for my button hole, as it were, on that occasion. The Welcome meeting was very well attended, and I thought that the people themselves seemed pleased with it; I mean pleased with themselves for turning up so well, and the gathering was hopeful and cheering. There have also been good attendances at church on the two Sundays, and quite a number of people have already called upon us, though we are still in temporary but exceedingly pleasant quarters:—a house and all therein being placed at our disposal by members on their holiday at the sea-side. We hope that we shall have secured a house of our own shortly, being in negotiation now concerning it. The distances here are a very serious matter in regard to the church attendance, organisation and sense of oneness and cohesion; and it is too early at present for me quite to grasp the meaning of a pastorate in which a six-mile ride will take me to some of the less distant of the western suburbs, and a six-mile return journey bring me home again to the eastern suburbs. I rejoice in a good shiny bright bicycle and in the wisdom of having come prepared in this way to give as little support as possible to the local tram service, whose 1d. a mile might else have horrified my soul in the course of only a few days of visiting round and house hunting. I am now going to light my lamp, and be off to a near house not a mile away, so I will post this to catch to-morrow's mail. We are all well and in good spirits. With kind remembrances and greetings to you all in the old country, yours faithfully, WILFRED HARRIS.

WESTERN UNITARIANS.

ANNUAL ASSEMBLY AT NEWTON.

THE annual assembly of the Unitarians of the Western Union, extending from Cheltenham to Plymouth, and from Trowbridge to Bristol, was held at Newton Abbot yesterday.

In the absence of the President (Mr. T. A. Colfox, of Bridport) the Rev. A. N. Blatchford occupied the chair.

Mr. Thos. L. Marshall, of East Southernhay, Exeter, regretting absence through infirmities, wrote: "As the oldest minister of our faith resident in lovely Devon, and the only one who had an old ancestral connection with more than one of our churches, I should like to have testified my personal interest in the earnest efforts our friends are making to keep alight the torch of religious truth and freedom, and in due times pass it on to others. A collateral ancestor of mine—the Rev. John Parr—was minister of the Moreton Chapel, A.D. 1743-75, and my maternal great uncle—the Rev. Theophilus Edwards—whose portrait you have seen at my house, was minister at Abbey Chapel, Tavistock, A.D. 1772-94, and afterwards of Mint meeting, Exeter, A.D. 1794-1810, when the congregation was united to that of George's Meeting. You will remember that for several years I was the trustee and adminis-

trator of the Bartholomew Steer fund—a terminable annuity—which conferred some benefits on the weaker Devonshire churches, including, I think, that at Newton."

In presenting the annual report, the committee had again to tell the oft repeated tale of change, loss, difficulty, not without many gleams of encouragement, and always of the fidelity and devotion of those in their congregations who loved their simple mode of worship, by which they deepened faith and ennobled life, and created that atmosphere without which, whatever else a chapel might be, it was neither shrine nor house of prayer. An Advisory Committee had been constituted, and an application received from Mr. W. B. Matthews, of Bridport, asking for recognition as a minister of the province. The usual certificate was issued, and Mr. Matthews had since become the minister of George's Meeting, Colyton. The situation created by the resignation of the district minister, the Rev. Rudolf Davis, by reason of his acceptance of an invitation to succeed the late W. Lloyd as minister of Barton-street Chapel, Gloucester, leaving at the same time Bridgwater without a minister, gave the committee cause for concern and an anxious deliberation. It was felt that Mr. Davis was too good a man, too exceptional a district minister, to allow him to go. An arrangement had been concluded, to which the Gloucester congregation had cordially agreed, enabling Mr. Davis to continue all the work hitherto done as district minister, except the frequent engagements to preach to the grant-aided congregations. The congregation at Newton Abbot was at the present time the only one in the province that had never had a minister to itself. This brave people, continued the committee, were assured that their interests would not be allowed to suffer in consequence of the changes in the work of the district minister. At Colyton there were welcome signs of renewed life and hope. The outlook at Crediton was most hopeful, the congregation numbering from 90 to 100.

The Devonport congregation had passed through a depressing crisis during the year. Gradually decreasing attendances were followed by loss of hope, and the committee decided to close the chapel, at least for a time. The committee was glad to know that fortnightly services were now being held. The trustees of Yeovil Chapel had, with the sanction of the Charity Commissioners, negotiated successfully a new trust scheme. Miss Barmby continued her useful work in connection with the postal mission. Concluding the report, the committee ventured to call ministers and congregations to loftier hope and larger endeavour. The present age had characteristics and tendencies of its own, some noble, and many more of a less noble and more regrettable kind. Set in the midst of these, the work of a church had seldom been more difficult and arduous than it was at present.

The Hon. Treasurer (Mr. J. Kenrick Champion) reported the receipts to be £389 for the year, the expenditure having been slightly in excess of that amount.

Proposing the adoption of the reports, the Rev. J. H. Belcher expressed pleasure at the activity shown by the churches. He suggested the carrying out of open-air work,

especially in some of the smaller towns. Mr. W. Watkins seconded.

Mr. C. M. Taylor spoke of the bravery of the Newton congregation in doing so much as they had, among such a nest of orthodoxies, as there was in the neighbourhood. He advocated an aggressive work, especially among young people.

The reports were adopted.

The following officers were elected:—President: the Rev. A. N. Blatchford; hon. treasurer, Mr. J. K. Champion; hon. secretary, the Rev. J. McDowell; district minister, the Rev. R. Davis; committee, Mr. T. A. Colfox (Bridport), Mr. A. H. Truman (Newton Abbot), Mr. W. Hall (Clifton), Mr. C. H. Goodland (Taunton), Mr. C. Washbourne (Gloucester), Mr. W. Norgrove (Bristol), the Revs. J. Wain (Trowbridge), and J. Fisher Jones (Cheltenham).

Grants were made as follows:—Crediton, £10; Cheltenham, £10; Crewkerne, £20; Devonport, £10; Newton Abbot, £15; Sidmouth, £10; Torquay, £20; Bridgwater, £15; district minister, £25.

At the luncheon the Rev. R. Davis, B.A., presided, and after the loyal toasts

The Rev. W. L. Tucker submitted the toast of "Civil and religious liberty all the world over." He thought that the possession of this equality was still an ideal, although great victories had been won for it. Persecution by means of exclusion was still a powerful weapon in the hands of unscrupulous people, and many of them, especially in small places, knew the meaning of boycotting. The Christian Church did recognise at the present time that it was the duty of every man to see that the country and the world were properly governed.

The Rev. J. Worthington, replying, observed that in the present day there was a need for a more liberal spirit. Persons who often cried out in the name of liberty were, alas, far away from the spirit, and often noisy in the way in which they brought their projects before the public. Whilst holding convictions every man should recognise that his neighbours would have convictions as well. They had still to fight for civil liberty. They had the tyranny of property and wealth to fight; they had a tyranny in their trade interests, and they had to fight for liberty in social customs. Whilst fighting for religious liberty they must be exceedingly careful, and not sacrifice depth for breadth.

Mr. J. K. Champion proposed "The Newton Abbot Congregation," mentioning that it contained the largest number of subscribers to the Western Union.

Responding, Mr. C. H. Truman remarked that as secretary of the Newton congregation he could say that everyone believed in doing what was possible.

The toast of "The Chairman" was also honoured.

The Rev. G. Critchley, London, preached at the afternoon service, and in the course of an eloquent address, said there was evidence that Christianity was becoming conscious of its own defects, and was reaching out for something beyond, and asking for some great reconciling and interpreting voice which would bring out its essential significance, reveal its inner spirit, and make it live a loftier meaning than it had ever had before. He sometimes ventured

to believe that in the last result Christianity itself would melt into some ultimate and universal religion which would one day dominate the world, and that Christianity would lose itself in this higher religion, partly by the discovery that in heart and essence all religions were in reality one, but chiefly by a return to the fundamental ideals of Jesus of Nazareth—the Fatherhood of God, the brotherhood of man, and the consequent conviction that the divinest service was a righteous, kindly and useful life.

A public meeting in the evening was presided over by the president, and the Rev. R. H. U. Bloor (Exeter) spoke on "Liberal Religion in Literature"; the Rev. Rudolf Davis (Gloucester) on "Liberal Religion and a Free Platform"; Mr. H. Goodland (Taunton), on "Our Scattered Congregations"; the Rev. W. Copeland Bowie (London), secretary to the British and Foreign Unitarian Association, on "The Soul of Unitarianism"; Mr. S. Wright (Devonport) on "Liberal Religion and Social Aspirations," and Rev. G. Critchley on "Liberal Theology and Liberal Legislation."

ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS AND OTHER FREE CHRISTIANS.

IRISH UNIVERSITIES BILL.

At a special meeting of the General Purposes Committee of the above Association, held in the Central Hall, Rosemary-street, Belfast, on Thursday, May 14, 1908, the following resolutions were passed unanimously:—

Resolution I.—"That we oppose the Irish Universities Bill in its present form, because we believe that it does not contain sufficient safeguards to ensure the permanent unsectarian character of the two Universities in practical working."

Resolution II.—"That the special sub-committee, consisting of the President, Revs. Thos. Dunkerley, B.A., S. H. Mellone, M.A., D.Sc., H. J. Rossington, M.A., B.D., and John Campbell, M.D., F.R.C.S. (Eng.), be re-appointed, with instructions to watch the progress of the Irish Universities Bill through Parliament, and to advocate by every means in its power the acceptance of amendments which will help to safeguard the unsectarian character of the two Universities in practical working."

Resolution III.—"That the following recommendations should be pressed as matters of urgent importance:—(1) That there should be a larger number of persons elected directly by the graduates by ballot on the Senate of each University. (2) That no teacher should be given an *ex officio* position on Boards of Studies or as an Examiner in the University, unless he has been appointed (a) directly by the University Court, or (b) by an undenominational Board of whose academic competence and unsectarian character the University Court has received satisfactory evidence."

(Signed)

WM. HAMILTON DRUMMOND, *President*,
Derryvolgie-avenue, Belfast;

JAMES KENNEDY, *Hon. Secretary*.

The President and Dr. Mellone were appointed as a deputation to lay the views of the Association before the Chief Secretary, and various members of Parliament.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

LICENSING REFORM.

SIR,—I had not the Report of the Commissioners before me when I wrote last, and therefore I could not quote from it, but I stated that it was not proved to them that a reduction in the number of licensed house, would mean less drunkenness. And that I did not misrepresent them is, I think, shown by the extracts given by Mr. Wicksteed. "Great caution is necessary in connecting drunkenness with the proportion of licensed houses." "Such statistics, on whichever side produced, are of little value." "Where an excessive and unnecessary number of licensed houses are crowded together in a limited area, more drinking *probably* does prevail." Is this the language of persons to whom it is proved beyond a doubt—to use Miss Emmeline Davy's words—that a decrease in the number of licensed houses does in the long run make for temperance? I give one more extract from the report, as quoted by Canon Knox-Little in his letter to *The Times* of April 30:—"We are not satisfied, on the evidence, that there is a necessary connection between the proportion of licences to the population, and the amount of drunkenness. Licences are most thickly distributed in counties with an average of licences of 1 to 164 of the population, and drunkenness 4.92 per 1,000; while others, with average licences of 1 to 276, show a drunkenness of 8.92 per 1,000 or nearly double." And the reason the Commissioners give for recommending a reduction in districts where they are closely packed is that it would facilitate effective supervision by the police.

Miss Davy quotes Mr. Joynson-Hicks and Mr. Chamberlain against me. I had not intended to shield myself behind authority, but I now venture to set against those two names that of the late Mr. Gladstone who, as is well known, said that a reduction of public houses as a remedy for intemperance was, in his opinion, little better than an imposture.

Miss Davy asks me how, if the Bill will not diminish drinking, it will injure brewers' profits. I have not said a word hitherto either for or against brewers, and I must decline to be drawn on to a fresh issue, though I think there is an obvious answer. Neither have I said the Bill will not diminish drinking; drinking and drunkenness are not synonymous words. As for the figures she gives, showing fewer arrests for drunkenness where the licensed houses have been reduced, I will say at once that these appear to tell upon her side of the argument, and I am sure she will not expect me to say more than this, while she declines to admit that my figures are of any value.

Mr. Jackson contends that even if there were no drunkenness at all there would be need of a licensing Bill of some sort, because of the large expenditure in drink, and the harm that even moderate drinking does—in his opinion—to the individual. I do

not agree with him, and think it is a very dangerous ground for him to take, but it is certain that drunkenness is the main cause for the introduction of this Bill. Mr. Jackson then evades my question by asking me the same one, which can hardly be called discussion.

The letter of Mr. Rogers is interesting as showing what has occurred in New England. I hope I am not bigoted, and if I could see improvement following reduction as clearly as he has done, I would give up my case. But one would like to know whether this increased sobriety and general attitude towards the saloons are the effect or the cause of the decrease in numbers? Was the number decreased by law, or by lack of custom and the changed tone of the people?

I am charged by two of your correspondents with missing the point of the figures given by Miss Johnson. Well, Miss Johnson herself specially emphasises the fact that the most drinking takes place on the days when there is the most money to spend, which seems natural. I might have noticed her exception of Sunday, when the hours are so much restricted; but as my remarks have had reference solely to the reduction of licensed houses, and not to reduced hours, I did not feel called upon to do so. I say that this Bill, with its reduction of licences by one-third, and its cast-iron scheme of proportioning licences to population, is not likely to diminish drunkenness. I do not say that if you reduce licences to such an extent, and restrict the hours for sale so much as to make it difficult for anyone to obtain drink, that you will not then diminish it. But I trust the British public would never allow such dragooning as that.

Thirty or forty years ago the Rev. Charles Beard, writing against the Permissive Bill, said:—"We have watched with regret so large a part of the zeal and strength of the old Temperance movement diverted from the work of reforming drunkards one by one, of spreading sobriety little by little, towards the production of a change by legislation which we believe to be unattainable, and which, if attained, would not produce the result desired." The Temperance party nowadays seems to have given up hope in its persuasive methods, and directs all its energies towards obtaining legislation.

It might with advantage ponder these further words of Mr. Beard, that "an objection to legislation of this kind is that it confounds the removal of temptation with the extirpation of vice. . . . It is an old story that those who have been brought up out of sight and hearing of evil are the surest to go down in the first real conflict with it. Presently we may find that drunkenness may rage most fiercely among populations which have grown up in the enervating air of prohibition."—Yours truly,

J. M. GIMSON.

Leicester, May 13, 1908.

P.S.—I regret that this letter did not reach you in time for insertion last week, but I have in consequence thereof had the advantage of reading your leading article meanwhile. Subject to a reasonable licence-fee, and care in [the choice

of the licensee, I am in favour of free trade in drink, and if, as you say, even when the restrictions proposed in the present Bill come into force, any man who wants beer will be able to obtain it, I do not see why the result should be feared. It would get rid of the monopoly which ought never to have been created, but I know that public opinion is almost entirely opposed to it, and it is no use discussing it now as a practical measure. But, though the present system is not my ideal, it is for those who propose to change it to show good reason for the change, and this, in my opinion, has not been done.

PIONEER EDUCATIONISTS.

SIR,—In the letter on "Pioneer Educationists," extracted from the *Manchester Guardian* in your last issue, you copy from that journal a clerical error in describing my father as John Reilly Beard, D.D. The *Manchester Guardian* not being concerned with Unitarian origins, I did not think it necessary to point out their mistake. But to allow it to pass uncorrected in your columns would be, on my part, unfaithfulness to a line of spiritual ancestry of which I am proud, and to which, I think, liberal Christianity is indebted.

My grandfather, John Beard, of Portsmouth, grew to Unitarianism from Calvinism through Universalism. "A kind, intelligent, and simple-minded" (I quote from his son's published words) "man, he inherited a rigid Calvinism by which he was almost driven to suicide, tormented by the fear of hell, not being able, like some, to persuade himself that he was one of the few favourites of heaven. Happily for me (the son) his earnest nature threw off the galling yoke."

Grateful for the light, liberty, and peace into which he had grown, he devoted himself to communicating them to others and, ministering regularly in a little chapel in Dock Row, Portsmouth, he preached the doctrine of universal restoration in many places, until, under the influence of the Rev. Russell Scott, he became a Unitarian. In a letter to his son, dated March 8, 1827, he says:

"I embraced the Universalist doctrine not long prior to your birth. We were then in the height of our zeal, in proof of which we gave you the name of Rely, just as, 17 years later, we named your brother James Rait, another Universalist leader of a different kind.

"As to Rely, he published many works, among which I have read 'Union,' 'Salvation Completed,' 'One Baptism; or, Salt of the Sacrifice,' and others. He denied any resurrection, any heaven or hell but what was in Man in the present state. He believed that when a man died the body returned to dust and the spirit became reabsorbed in God. Rely preached in Havant-street, Portsmouth. Though he was a Universalist, his manner of preaching was more like high Calvinism or Antinomianism. He preached more to believers than to show forth the extent of salvation. So much so that after he had preached at Portsmouth, the friends wrote to him requesting a declaration of sentiment: which brought forth his letters where he avowed himself a believer in the

doctrine of Universal Restoration. As to his views of the Deity, I believe he was a Sabellian. I do not think that Universalism of Rely's kind can last many years. It is grafted on Calvinism, and it is only extending it and retaining most of its odious doctrines. No doubt Rely's 'Union' was a subterfuge to get rid of the Atonement, but in my opinion he makes the matter worse. I remember one of my journeys to London, after the death of Coward, Jeffrey, Rocks and Rait, my old companions. On nearing the city, I felt quite dejected at the thought of so many leaders of the cause gone, and the improbability of its final success. When I arrived at the vestry on Sunday morning, there sat a staunch old Relyan, dressed in blue coat and buckskin breeches, with a little pigtail. He was to have been the preacher, only when I came I was invited. Upon my expressing my sorrow at the loss of my old friends and the gloom cast over the cause by the death of them, I met with a sharp rebuke, and was charged with doubting the power of God, and rather tauntingly asked if I thought God was not sufficient for His own work, and 'If He had a ram's horn to be blown, would He not find a proper person to blow it,' on which I said no more. James Rait lived in Rely's time and was his successor. He was a very sensible man of considerable talent, and of great application. He published nothing save a few letters written to the Society for the Conversion of the Jews. He wrote as a Jew to show that Jews could never be converted to their (the Society's) system of Christianity. Mr. Rait's preaching was very mystical. He believed that few men would be brought to a knowledge of salvation in this life. He was a strict believer in the Unity of God, the Father, but of Arian views concerning Jesus."

It may interest some of your readers to peruse this record of a past so different from, and yet in direct line of continuity with, the present. I am still desirous of receiving letters or information usable for the memoir of my father which is in hand.—Yours truly,

JAMES R. BEARD.

Very satisfactory is the pronouncement made on the opium question in the House of Commons the week before last. Colonel Seely, the new Under-Secretary for the Colonies, was able to declare that the Government had decided to abolish the opium dens in Hong Kong, realising that they must keep up to the standard set by the Chinese. In Ceylon, also, all opium shops are to be closed at the expiry of existing licences. Sir Edward Grey said that it had been the policy of the Indian Government to convince the Chinese Government that they were in earnest in this matter, and were prepared to provide at once for a large reduction in the exportation of Indian opium to China, with a view to bringing it to an end altogether.

BETTER it is to have a small portion of good sense with humility and a slender understanding than great treasures of sciences with vain self-complacency.—*Thomas à Kempis.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Atherstone.—A large congregation assembled on Sunday evening, May 10, at the Unitarian Chapel, Long-street, to hear the Rev. Henry Austin, of Cirencester. He said it was a great pleasure to him to be once more in his native town among his old friends, and to see the old familiar faces. The subject of the evening's discourse was, "Man: His Place in the Universe." The sermon was listened to with much interest, and the heartiest thanks are due to the Rev. H. Austin for his great help. The large congregation, which was composed of so many orthodox friends, was a source of great satisfaction to Mrs. Gee and Mr. S. Austin, who for so many years have co-operated in the breaking down of the barriers of prejudice against Unitarianism in this town.

Belfast: All Souls' (Memorial Hall Stone-laying).—On Saturday afternoon, May 9, the foundation-stone of a Congregational Hall for All Souls' Church was laid, which is being erected to commemorate the bi-centenary of the congregation (established 1708). Before the stone-laying a service of dedication was conducted in the church by the Rev. W. H. Drummond, assisted by the Rev. J. H. Rossington, when there was a large and representative gathering of members and friends. During the service Mr. Drummond made a statement, in the course of which he said that the Second Congregation proposed to celebrate their bi-centenary in two ways. A record was to be placed on the wall of their church telling of the ten ministers whose service covered those two hundred years; and they were also to erect a Congregational Hall, the need of which had long been felt. They might, perhaps, have waited a little longer before undertaking that work, if it had not been for the desire worthily to commemorate their bi-centenary, and also if it had not been for a beloved member of their congregation, who made the Church she had loved for more than sixty years her residuary legatee. After her money had been expended in paying off the balance of the church's debt, there was such a substantial sum left that it seemed to justify them in going forward with that larger scheme. They hoped their building would be a home for their congregation, and especially for the young people, full of brightness and of the best kind of religious influences. They hoped also that they would be able more frequently than had been possible in the past to offer hospitality to members of the other congregations in connection with their common religious interests; and lastly, they had in view the opinion that the erection in that part of Belfast of a suitable and beautiful hall might really meet a great public want. He hoped that what they were trying to do would really be for the permanent benefit and upbuilding of that congregation, which had such a long and noble history behind it, and in building up themselves they might be building up the common religious life of their churches in Belfast and its district. After the service an adjournment was made to the site of the new hall, in the grounds adjoining the church. Mr. F. E. Ward (hon. sec. of the building committee) announced a large number of letters of apology for absence, and there was also a telegram from the Rev. E. I. Frupp, former minister of the church:—"Strong walls, good foundations, and a kindly roof, with united brotherhood, and the blessing of God." Mr. Drummond then called upon Dr. John Campbell, a son of the Manse, and a very faithful member of that congregation, to lay the memorial stone. Having received a trowel and mallet from Mr. Drummond, Dr. Campbell laid the stone, after which prayer was offered by the Rev. Dr. Mellone. On the motion of Mr. J. F. Mulligan, seconded by Mr. John Montgomery, a hearty vote of thanks was passed to Dr. Campbell, and the guests adjourned for tea in the crypt of the church.

Darlington.—The Deputy Mayor of Darlington (Councillor C. H. Leach, J.P.) opened a sale of work yesterday in the Temperance Institute in aid of the funds of the Unitarian Church, Leayard, Darlington. It is eight years since the friends at the Leayard

appealed to the public. Content to spread the light quietly, and without ostentatious display, their needs financially have so far been met by the voluntary contributions of the members and friends themselves. The Rev. S. S. Brettell, M.A. (pastor) presided. He was supported by Mr. Leach (who took the place of the Mayoress), Miss Lucas, Mr. E. Cox-Walker, and the Rev. S. Morrison. Those present included the Rev. W. H. Lambelle and Mrs. Lambelle, of Middlesbrough; the Rev. R. H. Maister, of Stockton; Mrs. Leach, Mr. Ezra Roberts, of Birkenhead; Mr. Duncan Donald, of Newcastle; Miss Ward, of Middlesbrough; Misses Fallows, Mr. George Charlton, of Barnard Castle; Miss Gladden, Miss Wood, Mr. W. Heslop, sen., Mrs. J. A. Foster, Councillor and Mrs. John Robinson, Mrs. E. Cox-Walker, Miss Cox-Walker, Mrs. and Miss Denham, Miss Alice Lucas, Mr. and Mrs. Masterman, Mr. and Mrs. G. G. Armstrong, Mrs. T. R. Pearson, Mr. and Mrs. J. Mawson, Mrs. R. M. Wilkes, Mrs. Sanderson, Mrs. Dent, and Mrs. and Miss Crow. The Rev. S. S. Brettell said it was a very sincere gratification to him to see so many present, especially of visitors from other denominations. They regretted that before long they would lose Mr. Morrison, who had endeared himself to all. The object of the bazaar was to raise funds for the successful working of the church. For a considerable number of years the church had been worked voluntarily; but there had been occasionally periods in its history when a minister was deemed a necessity—a painful necessity, perhaps—(laughter)—but still a necessity. This meant increased expenditure, and, although the members gave generously, “as the Lord had prospered them, and not as man bothered them”—(hear, hear)—they required money. The Deputy-Mayor, after observing it would have been a greater pleasure to him if the Mayor and Mayoress had been present, and mentioning that he had occupied the Unitarian pulpit, said that Mr. Brettell bemoaned the fact that the Unitarian Church had no endowment. Well, he belonged to a denomination that lived to get out of debt for the sole purpose of getting in again. (Laughter.) Seriously, however, there were worse things than debt for a church, because the people of a church in easy circumstances had the tendency, literally and metaphorically, to go to sleep. “I always had a great admiration for the Unitarian Church,” proceeded Mr. Leach, “for one is quite conscious of the enormous influence for good that church has exercised upon other churches. You have always been known as the advance guard in matters theological. And I think you will agree with me that all Unitarians are not members of the Unitarian Church, or many other churches would have vacant places where now the members think they are doing more useful work.” Miss Lucas moved, Mr. G. G. Armstrong seconded, and Mr. Cox-Walker supported a vote of thanks to Councillor Leach. They thanked him heartily for his generous words, said Mr. Cox-Walker, who proceeded to give a list of subscriptions, amounting in the total to £20. To this Mr. Brettell's family had sent £5. (Applause.) There was a fine ladies' orchestra. An excellent programme of songs, gipsy choruses, &c., was rendered in the evening by Miss Cox-Walker, Miss Ethel Watson, Mr. J. Blumer, Mr. G. Dent, &c. The proceeds for the day were over £62.

Great Meeting, Leicester (Resignation).—To the great regret of the congregation, the Rev. A. Hermann Thomas, M.A., announced last Sunday that, acting under medical advice, he had decided to resign his pulpit in the late autumn.

Hull: Park-street Church.—As an attempt to realise in some measure the idea suggested by the Rev. P. H. Wicksteed in his recent address, a social service group is being formed for the study of social problems, and to inaugurate the same Dr. (Miss) Murdoch lectured on Wednesday, May 13, on “Infant Mortality.” The riches of England, she said, consists of England's babies, and she claimed for them the utmost care and consideration. She quoted numerous statistics showing the unnecessary waste of child life. One-sixth of the children born in England die under the age of 12 months, and although this is below the average of some European countries—Russia, Germany,

&c.—it is considerably higher than others—Norway, Switzerland, &c.—and ought to be reduced. Miss Murdoch entered a strong plea for a school for mothers. Councillor Hanger, J.P., proposed a vote of thanks, which was seconded by Miss Rowlands, and carried with acclamation.

London: Essex Hall.—A most enjoyable concert was arranged on Monday evening, May 18, at Essex Hall, by the Women's Social Club, in aid of the funds of the John Pounds Home at Portsmouth. There was a large attendance, and it is hoped that the result will be a contribution of £25 to the Home. Mr. George Tate's artistic singing was the special feature of the evening; the programme also included songs by Miss Mary Middleton and Miss Belle Jeffries; instrumental music by Miss Florence Lawford ('cello) and Mr. Harold Hingston (pianoforte); a recitation and humorous song by Mr. H. Gibbon Pritchard; and an amusing dramatic sketch “The First Anniversary,” by Mr. Herbert Lawford and Miss Adelaide Dresser. Refreshments were provided during the evening by the Hospitality Committee. The President of the Women's Social Club, Mrs. F. K. Freeston, has for several years taken a warm interest in the Home for Girls at Portsmouth. The club is to be congratulated on a very successful entertainment.

London: Islington.—Spring flower services were held at Unity Church on Sunday last, conducted by the Rev. E. Savell Hicks, M.A. His subject in the morning was “The Secret of the Spring-time,” and that in the evening, “The Ever-open Book.” There was a children's service also in the afternoon. Special music was rendered by the choir and Sunday-schoolers. The church was beautifully decorated with floral emblems, and there were large congregations. A short social gathering was held in the school-room after evening service.

Manchester: Oldham Road Unitarian Sunday-School.—The annual entertainment to provide funds for Whitsuntide was given on Wednesday, May 13. The room was well filled, and the programme, consisting of songs, dances, and the vocal waltz “Rose Queen,” was given entirely by the younger scholars; and the items were all well rendered. The programme concluded with two dramatic sketches, and the whole concert was under the supervision of Mr. J. R. Hill, who had trained the children.

Poole.—Last Sunday evening a special musical service was held in the Unitarian Church, Hill-street, the principal item being Barnby's Sacred cantata “Rebekah.” For this the choir had been carefully trained by the hon. organist, Mrs. Belben, and the soprano solos were beautifully sung by her niece, Miss Ruby Wadham, a pupil of the R.A.M. London. The bass and tenor solos were well rendered by Mr. E. Smith and Mr. J. Travers, members of the choir, which on this occasion was augmented by helpers from Bournemouth, Branksome, and Wimborne. A short address by the Rev. H. S. Solly showed how the Church used to teach the Bible stories to the people by dramatic performances, and how the highest elements of this teaching were retained in the modern Oratorio and sacred Cantata. He said that for 3,000 years the story of Rebekah had stood for the ideal type of human love and marriage, and referred to a picture called “Troth,” one of very few which showed real feeling in this year's Academy. A closely packed congregation filled the church.

South Shields Unity Church.—Anniversary services were conducted by Rev. W. H. Lambelle, of Middlesbrough, on Sunday, May 10. There were good congregations, both morning and evening. On Sunday afternoon Mr. Lambelle visited the Sunday-school and gave a delightful address to the children. Monday evening, May 11, a special service for the deepening of the spiritual life of our congregation was conducted by Revs. W. H. Lambelle and W. Lindsay; this service was well attended, and a profound impression was created upon all who were there. Wednesday, May 13, the anniversary tea was held, in which friends from Newcastle, Byker, Gateshead, and Sunderland joined. About eighty people attended. At 7 p.m. a grand concert was presided over by Rev. W. Lindsay. A stirring address was given by Rev. A. Hall, M.A., of Newcastle, speeches from other friends, and a vote of thanks to chairman brought a series of most helpful and successful meetings to a close.

York.—On Saturday, the 2nd inst., a joint social was held by the Scarborough and York congregations in the York rooms. This was in pursuance of a scheme not yet very well formulated for bringing some of the neighbouring congregations in Yorkshire into closer touch with each other, sufficiently near to be helpful but not so close as to quarrel. The Rev. Ottwell Binns led the visitors, who came over in time to see something of York Minster, Walls, and Abbey, and after tea a pleasant evening was spent. The choir of the local co-operative society, for which body our Rev. R. H. Greaves is a strenuous worker, kindly gave their services, and Mr. Lumley acted as accompanist. Later on various amusements prevented the united friends from feeling too harmonious, while a few speeches served to keep them from being over lively.

In this month's *Cornhill* the interesting reminiscences of Gladstone's visit to Oxford in 1890, when he stayed in College at All Souls' for a week, are completed. There is a description of his reading the second lesson at morning chapel one day. The lesson was Revelations xxi., and he read it “very simply, with his broad rolling Lancashire accent.”

“T. R. afterwards told me that when he asked him before chapel whether he acknowledged the authority of the Dean (i.e., to send him out to read), the old man answered: ‘Mr. R., I acknowledge all constituted authority. I am the most conformable of men.’”

“‘It is difficult,’ says T. R., ‘to describe Mr. Gladstone's rendering of the lesson; there was no striving for effect, but his reverent sense of the message he was passing on to us, and his perfect articulation, seemed to invest the familiar words with a new meaning.’ One day, when he read the Second Lesson at the Cathedral, Canon Bright (a strong political opponent) was reported to have said: ‘I can forgive him much for the light which he has thrown on the mind of St. Paul.’”

THE seventeenth Universal Peace Congress will meet in London from July 27 to August 1 of this year. The presidency has been accepted by Lord Courtney of Penwith. Mr. Joseph G. Alexander will act as chairman of actual official sessions, Lord Avebury is hon. treasurer, and Mr. H. S. Perris has been appointed organising secretary. Caxton Hall, Westminster, has been secured for the week. Peace sermons at churches of all denominations may be expected on the Sunday before the congress; and during the week, besides the general meetings of delegates, conferences of the churches, and of teachers, a mass meeting of young people, a Labour demonstration, and a great public meeting are contemplated.

Established  50 Years.

Callard & Bowser's
Butter Scotch

“Really
Wholesome Confectionery”
—LANCET.

A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

Manufactory: London, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 24.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. WOODING, B.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Dr. F. LAWSON DODD, "The Spiritual Faith of a Socialist."
Deptford, Church-street, 6.30, Supplies.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. H. RAWLINGS, M.A.
Iford, Assembly Rooms, Broadway, 7, Rev. F. H. JONES, B.A.
Islington, Unity Church, Upper-street, 11 and 7, Mr. H. G. CHANCELLOR.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Pekham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. STANLEY P. PENWARDEN.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. Foat, M.A.
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. D. DELTA EVANS.
Sydenham, School of Art, Venner-road, 7, Mr. CHARLES READ.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. D. R. DAVIES.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. Cox.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hattington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. ARTHUR GINEVEE, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. A. J. MARCHANT.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. T. P. SPEDDING.
LIVERPOOL, Ullet-road, Sefton Park, 11, Rev. H. E. DOWSON, B.A.; 6.30, Rev. J. C. ODGEES, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
OXFORD, Manchester College, 11.30, Rev. STOFFORD A. BROOKE, LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

CROMPTON.—On May 14, at Rivington Hall, Lancashire, to Mr. and Mrs. A. Crompton, a son.

MARRIAGE.

GALLOWAY—HALL.—On May 14, at the Dunham-road Church, Altrincham, by the Rev. Dendy Agate, Norman, elder son of Edward N. Galloway, of Altrincham, to Margaret Elizabeth, youngest daughter of the late John Hall and Mrs. Hall, of the Grange, Hale, Altrincham.

DEATHS.

BAKER.—On May 14, Elizabeth Baker, aged 73, formerly of Manchester, at Glenfield, Upton-road, Torquay.
PATERSON.—On May 19, suddenly, at Florence, Alexander Edgar Paterson, solicitor, of Dudley House, Bowdon, and 5, Cross-street, Manchester, aged 56 years.
ASHER SMITH.—On May 15, at 46, Hilldrop-crescent, London, N., Margaret, younger daughter of the late Rev. John Esdaile, and widow of Captain Alfred Asher Smith, aged 72 years.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL, LETCHWORTH, HERTS.

SCHOOL FOR BOYS, from six years upwards. Bracing air. Thorough all round, unsectarian education, without break, fitting for professional or other careers. Special regard to health and physical development. Delicate boys properly cared for. Principal, J. H. N. Stephenson, M.A.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY SUPERINTENDENT wanted, Two Evenings a week during the winter, for Club Work, in connection with the Portland Institute.—For particulars apply, by letter, to Miss BUSH, 1, Gordon-square, London, W.C.

NURSE wanted, for boy and girl aged 2 and 4. Experienced, strong. Help given, general kept, good outings. Age not under 25. Wages, £18.—Apply, Mrs. ERITH, 7, Moresby-road, Upper Clapton, N.E.

WANTED, an experienced Lady Nurse, for Boy 3½, Girl 11 months. Wages, £35. Nurserymaid kept.—Apply Mrs. H. K. BEALE, The Elms, Edgbaston.

WANTED in July, lady as Companion and Housekeeper. Age about 35.—Address (giving full particulars), Miss PEPPER-CORN, 64, Breakspears-road, Brockley, S.E.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

COUNTRY HOUSE in Delamere Forest, Cheshire; well furnished; suitable for family. Stands high. To be Let, with or without attendance.—Apply to Rev. R. T. HERFORD, Stand, near Manchester.

KESWICK.—Furnished House to be Let. Dining, drawing, 3 bedrooms (4 beds). Bath, h. & c., gas cooker. Near Station. River and mountain views. £2 10s. weekly. Aug. and Sept. £3 3s.—Miss NEWLING, Pentwyn Cottage.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

HAMPSTEAD.—House to be Let, Furnished, from May, for six months or less. Very sunny. Near chapel; Heath; and Tube station. 3 sitting rooms, 4 bed rooms and dressing room, workshop, bathroom h. & c.—Apply Z., c/o Potters, Rosslyn Hill, Hampstead. Tel. 1962 P.O.

BOSCASTLE (North Cornwall).—To Let, Furnished House, without attendance, joining farmhouse. Five bedrooms, one sitting-room, kitchen, &c. Nearly 800 ft. above sea. Magnificent view of Atlantic and Sea Coast. Half a mile from Boscastle. Terms moderate.—Apply, Rev. J. WALTER COCK, 56, Glencoe-road, Sheffield.

SIX-ROOMED FURNISHED COTTAGE to Let at Garden City, from June 1, for some months. Good garden and bath, hot and cold.—Apply Mrs. KIRKMAN GRAY, The White Cottage, Norton Way S., Garden City, Herts.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey. PRINCIPAL ... MISS MARLES-THOMAS.

RICHMOND HILL CHURCH, ASHTON-UNDER-LYNE.

A GRAND BAZAAR will be held in the Town Hall, on December 3, 4, and 5, 1908, to clear off the Debt on the New Building.
AT LEAST £1,000 IS NEEDED.

It is desired that this shall be a final effort.

JOHN BARRON,
Minister, and Secretary of Bazaar.

PRESBYTERIAN FUND.

THE MANAGERS of the PRESBYTERIAN FUND give notice that they are prepared to award the following Scholarships, tenable from October, 1908.

ONE UNDERGRADUATE SCHOLARSHIP of £50 per annum, tenable for two or three years at any recognised University College in the United Kingdom.

ONE GRADUATE SCHOLARSHIP of £40 per annum for three years, tenable at Carmarthen Presbyterian College for the B.D. Course of the University of Wales.

For full particulars and forms of application apply to G. HAROLD CLENNELL, Esq., 6, Great James-street, Bedford-row, W.C.

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU brings together Congregations needing Ministers, and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 150 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

CHARLES ROPER, President of the C. J. STREET, Hon. Secretary of Fellowship.

THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT. PRESS OPINIONS.

Sheffield Telegraph: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence. Throughout simplicity and exquisite taste."

Manchester City News: "Health and comfort carefully considered."

Milgate Monthly: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."

Send to WARDEN for Prospectus.

SAMUEL JONES FUND. — The Managers meet annually in October for the purpose of making grants.

Applications must, however, be in hand not later than June 15th, and must be made on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton Arcade, Manchester.

RIVINGTON CHAPEL. — The Annual Sunday School Sermons will be preached on Sunday, May 31, at 3 and 6.30 p.m., by the Rev. Chas. Travers, of Preston. Tea for visitors and friends between services, 6d. each.

CALICO! CALICO!! CALICO!!! Repeat orders follow the receipt of our Calico parcels—such is the marvellous value. Cambric, Longcloth (one fine, one slightly stouter), Nainsook, Twill, six yards 2/6, carriage paid—pure, free from dressing. Also at 2/6, 3/6, 4/- dozen yards. Fine Mull for "baby's" wear, 5/- 10 yards, carriage paid. Patterns post free. Money back if not approved.—WATERBOK MANUFACTURING COMPANY, 30, Princess-street, Manchester.

CHARMING ARRAY VALENCIENNES LACE, this season's make, wide range patterns, long lengths, sold direct from the factory, almost 50 per cent. reductions. Our 1/- post free sample parcel, assorted widths, attracts exceptional orders. Torchon and Fancy Laces, extraordinary prices.—M. MANSON & Co., 1, Church-gate, Nottingham.

"THE UNITARIAN MONTHLY." — Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Parsonage, Mottram, Manchester.

THACKERAY HOTEL

(TEMPERANCE),
GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms** (including attendance) from 3s. 6d. to 6s. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

TYPEWRITING, COPYING, TRANSLATING. Authors' MSS. accurately copied at reasonable rates. Special quotations for quantities. First-class work guaranteed. Evening and Secretarial work undertaken with Machine; also typing on machine direct from dictation. **SERMONS A SPECIALITY.**—Miss E. L. STENT, 33, Crouch Hall-road, Crouch End, N., and 12, Manchester-avenue, London, E.C. City Telephone No.: 1277 Central.

YOUR MSS. should be typewritten by an Expert. Write for Price List and Estimates for any description of Typewriting, Duplicating, &c., required to—
Miss A. E. HOLDSWORTH,
20, Copthall Avenue, London, E.C.
ESTABLISHED 1892.

Competent Clerks sent out by day, week, or hour Translation a speciality.
TELEPHONE: 2142 CENTRAL.

BRASS PLATES

Of Every Description

Made by WALTER BOWLES,
20, AIR STREET, PICCADILLY, LONDON, W.

DESIGNER and Heraldic Engraver on Gold, Silver, and Ivory. Letter cases mounted with Arms, Crests, and Monograms. Rubber Stamps of every description, Pads, Inks, &c.

Send for quotations. Established 1893.

TYPEWRITING

Executed at reasonable prices. Specimens of work submitted.

Special Terms for quantities.

Send for price list.

MISS MAY BURTON,
118, Cleaveland Street, London, W.

AM I RIGHT?

I take it that you require your MS. to be neatly and clearly typed on a good paper and by a competent operator, for which service you are prepared to pay a reasonable price? Am I right? If so, write or 'phone for my terms at once. I guarantee satisfaction.

C. HERBERT CAESAR,
10, Grange Road, Canonbury, London, N.
TELEPHONE: No. 1219 NORTH.

BECHSTEIN PIANO, grand tone, and Simplex Piano Player, in good condition; almost new. Exceptional bargains.—11, Parkhurst-road, Camden-road, N.

E. Norman Reed & Co.,



Artists
in
Stained
&
Leaded
Glass.

Memorial
Windows.

Mosaics.

Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.
Under the direction of Geo. G. LAIDLER

LADIES OF TASTE AND REFINEMENT regularly purchase from HUTTON'S, 5, Larne Ireland. Their "Flaxella" Irish Linen Blouse and Costume Fabric is ever popular. 7 1/2d. yard, patterns (extensive range) post free.

THE new, dainty, semi-woollen fabric, "ZEPHETA," 1/6 yard, 31 in wide, is being widely adopted for Shirt Blouses, Men's Shirts, Underwear, Children's Frocks, &c. Delicate shades. "ZEPHETA" wears wonderfully, cannot shrink or flame. Leaflet and patterns free.—I. P. PLAYFOOT, 47, Bridge-street Row, Chester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £167,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3 1/2 PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0 0
HALF-PAGE	3	0 0
PER COLUMN...	...	2	0 0
INCH IN COLUMN	0	3 6

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 24, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 23, 1908.